JANUARY.

Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.

"SEARCH THE SCRIPTURES."—JESUS.

NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

TERMS:

One Dollar per Vol. of 384 Pages. Single Numbers, of 32 Pages, 15 Cts

PUBLISHED BY THE EDITOR:

POST OFFICE ADDRESS, BOX 4658,

NEW-YORK.

"EARTH, NOT HEAVEN, *to be the Inheritance of the Saints.*"—In presenting the *Discourse* on this subject in the EXAMINER, the *Editor* takes pleasure in acknowledging his obligation to the "*Philadelphia Press,*" in which an abstract of it was published in October last, having been reported, as preached by the author in that city. *The Press* made the following announcement, Friday, October 7th :—

SERMON BY GEORGE STORRS.—Our Pulpit Sketch on Saturday will be of a somewhat remarkable discourse, delivered by Mr. George Storrs, in this city, on last Sunday morning. The theme of it was "Earth, not Heaven, to be the Inheritance of the Saints." The discourse, notwithstanding the errors with which it may be fraught, evinces a vast amount of Biblical research, and the abstract which we shall publish to-morrow, will, we think, be read with unusual interest by thousands, irrespective of creeds or opinions.

The next day the "abstract" appeared in *The Press*, and was a very faithful and fair report. The author of the discourse has used that abstract in preparing his more full and perfect copy for the *Bible Examiner*, and has been much helped by it; for which, *The Press* will receive his thanks.

THE NOTICE OF LANDIS' new work on Immortality, commenced in this number, may be continued in succeeding ones. Had the work not been published and commended by the *officials* of the Methodist E. Church, in this city, we would have spent neither time or space to notice it. The publishers may yet see cause to regret their committal to it. We shall see.

THIS number of the *Bible Examiner* is issued in advance of its date, to give time to all its friends to see what they can do for it before the second goes to press. We wish to print no more than are likely to be called for.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. JANUARY, 1860. No. 1.

EARTH—NOT HEAVEN,

IS TO BE THE INHERITANCE OF THE SAINTS.

A SERMON.

TEXT.—"The meek shall inherit the earth, and shall delight themselves in the abundance of peace."—Ps. 37: 11.

THE previous two verses are as follows—"Evil-doers shall be cut off: but those that wait upon the LORD, *they shall inherit the earth.* For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Here come in the words of our text. Our Lord Jesus Christ taught the same truth in these words,—"Blessed are the meek, for they shall inherit the earth." Math. 5: 5.

These texts have given theologians and speculators a vast deal of trouble. Some undertake to explain away their *obvious* meaning by insisting that the truly meek *enjoy* more of the earth while they are in it, in their present state, than other men. I do not wish to detract from the enjoyment of the good, yet we know it not unfrequently happens that the most meek are those who are subjected to the greatest amount of trial and suffering; and, moreover, Paul, who I presume was a good judge in such matters, once said: "If in this life only we have hope in Christ, we are of all men most miserable," a declaration which clearly implies that the miseries of the life of the true believer *here*, are only to be endured by the help of the hope, which we have in Christ, of the life hereafter. The present life of Christians is appointed to be one of trial; "whom the Lord loveth, He chasteneth," and "scourgeth every son whom He receiveth."

I am free to say, that all speculation about this simple state-

ment of the meek inheriting the earth, has furnished no satisfactory explanation that would militate against the plainly declared fact, that "*earth*, not *heaven*, is to be the inheritance of the saints." If this great truth could be established in the hearts of men, what an immense amount of unnecessary talk about "going to heaven" it would save.

I have read the Bible carefully, and prayerfully, and have yet to find *one single passage* between its lids which says anything about men going to heaven, either immediately after death or at any other time. These preachers "about going to heaven," talk much about a happy place off somewhere, "beyond the bounds of time and space," which simply means NOWHERE! Such language I do not find in Revelation, but that the meek shall inherit the *earth* is unequivocally reiterated.

I shall now endeavor to show, by the Scriptures of truth, that *the earth*, and *not heaven*, is the inheritance God has designed for His saints; conditioned on a moral development in harmony with Himself. I shall argue this from

THE ACCOUNT OF MAN'S CREATION, AND FROM VARIOUS PROPHECIES.

"And God said, let us make man in our image, after our likeness: and *let them have dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and *over all the earth*, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them; and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every LIVING THING that moveth upon the earth." Gen. 1: 26–28.

The second chapter speaks on this wise—"The LORD God formed man of the dust of the ground" * * * "And the LORD God planted a garden eastward in Eden; and there He put the man He had formed: and out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." * * * "The LORD God took the man, and put him into the garden of Eden, to DRESS it, and to KEEP it: and the LORD God commanded the man, saying, "Of every tree of the garden thou mayest freely

eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

What does all this teach? Is there anything in this narrative which once intimates that God formed man for any other sphere than this earth? Men may fancy this; they may *fancy* they have immortal souls, that can not live on earth after leaving the body. But *fancy* is one thing, and the proof of its being true is another. In Psalm 115: 16, we read, "The heaven, even the heavens, are the LORD'S; but the earth hath He given to the children of men." From the statement already referred to, we learn that man was formed to have dominion over the *earth*, *not* over things in *heaven*.

Again, Ps. 8th, from the 3d to the 8th verse, we have a most concise explanation of what was implied by "man's dominion"—that it was over the works pertaining to this earth and its animate inhabitants inferior to himself. Thus, "Thou hast made him" [man] "a little lower than the angels, and hast crowned him with glory and honor. Thou *madest him to have* DOMINION over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea."

Man had been fitted for this position by his CREATOR, in endowing him with the *capacity to obtain knowledge*, in which particular, I think, consisted the *likeness* which man bore to the image of his Maker. But the objector would say, this confinement of man to earth, with all his wonderful endowments and aspirations, looks like "small business." Not so, however, thought the Psalmist, when he exclaimed, with rapture, "O LORD, our Lord, how excellent is thy name in all the earth!"

We do not affirm, however, that the saints will be "confined" to the earth. It is to be their inheritance—their *home*. If they travel to other worlds—as they may for ought we can tell—still their home is here. It is pleasant to a traveler to know he has a home, and that it is a delightful one. But to resume our argument:—

Man was directed to "multiply and *replenish the earth*," i. e., to *fill* the earth with inhabitants; *not* to provide them for heaven. "What!" says the astonished inquirer, "was he not rather intended to generate souls to *fill heaven*, or some place

outside of earth?" If he *was*, there was nothing revealed about it, and it is remarkable that no hint is any where given of such design in the account of his creation, or in that of his trial for the development of a moral character. Again, man was commanded to *subdue* the earth—not to multiply and replenish the earth, and *gain heaven*, but to "subdue the earth." "But what *subduing* did the earth want," it may be asked, seeing that it was pronounced "very good?" My answer to this is, that "very good" did not imply a perfection that could not be improved or increased. The earth, doubtless, was made "very good" for the purpose for which if was designed; but there is evidently a great propensity among theologians to exaggerate about the *perfections* of the work of creation. Thus, it is gravely asserted that Adam was not only physically perfect, but equally so in all his moral qualities. This is an absurdity, as these qualities could only be made manifest by *trial*. A moral element in man's nature could, in fact, only be developed *by trial;* and until such trial, there could, of course, be no *holiness*, a term which means neither more nor less than *harmony with God*.—Men talk loudly about "holiness" who, it is to be feared, in many cases, know as little about it as a blind man knows about colors.

From the Divine record, it is evident that God did not make man to be an *idle* being. He was designed to improve himself and the things around him, as the *scene of his glory and future reward*.

The CREATOR did not carry His own work to its highest perfection, but only so far as to furnish the new-made being—man—with every thing needful for perfecting himself and multiplying his own happiness without limit, except as all was to be conducted in harmony with the will of his CREATOR.

Thus was an ample field opened for man's cultivation, improvement, and continually advancing enjoyment. No wonder it is said—when the LORD had thus produced man, and spread out his work for him—"And GOD saw every thing He had made, and behold, it was VERY GOOD."—Gen. 1: 31.

The denial of *perfection* to our progenitor, and the whole physical creation, I know is unpalatable to many; and by such the question is asked, with an air of triumph, "Was not the garden which the LORD God planted eastward in Eden *perfect?*" Certainly it *was;* but if all the world outside of it was *as* perfect, I would ask in return, in what respect this garden differed from

the rest of earth? And yet, perfect as was this garden, man was commanded to "*dress* and to *keep* it;" and, besides this, to multiply and replenish *the earth*. There is reason to infer from the history that God had left all the world outside of Eden in a comparatively uncultivated state, with Eden in its perfection to stand as a *copy* for man to keep before him in his efforts to "subdue" the whole into conformity to the pattern thus given him. I fancy I hear some exclaiming, What a delightful place the earth will be, if it is ever made a universal Eden! Yes, one would think, almost good enough for man to live in, without going off to heaven, or some other place, with an imaginary nothing to carry with him.

But this work of *subduing* the whole earth to a paradisaical state, has suffered a serious interruption by man's fall. In consequence of man's disobedience, by showing an unlawful desire to obtain knowledge from a forbidden source, he was driven forth from Eden, to subdue the earth by the aid of *his own inventions;* as if the Almighty had said, "You have sought knowledge in a way forbidden; now, then, go forth and perform the task allotted unto you, without the advantage of the *copy* which I gave you to work by; you have preferred your own way, and henceforth you must rely solely upon *your own inventions.*"

I have not introduced this, however, as proving, *in itself*, God's design to make the earth the inheritance of the saints.

The Usurper, call him Satan, or Devil, or whatever name we please, came in, overcame man, and by Christ's own admission, became the "prince of this world." Man, originally created an independent governor of the world, in obedience only to God, had resigned this independence when he yielded it to the Usurper in the Garden. Sorrow, pain and death have been the result. It is in consequence of this *result*, I suppose, that under the common teaching of the day, the Christian so often expresses himself as "*sighing for heaven.*" And yet with all this sighing, I have not found a single individual—not even the most eminent minister—who was willing to go, without first securing the best medical aid *to keep him from it!* The most skillful physicians are usually employed by these men—virtually to keep them from going to that heaven for which they profess to be sighing! After all, it would seem this willingness to go to heaven is but a last alternative when they find they must *die*. Now, the error of all this is, men do not not look at the

promises as they are given. If they were to look out over the earth as it is to be made by the "Second Adam"—Jesus, the Messiah, to whom has been given authority to deliver the earth from the dominion of the Usurper—the future earth would have a very different aspect.

Do any suppose GOD will suffer the Usurper to retain his dominion forever? JEHOVAH'S wisdom, honor, and power—to say nothing of His other perfections—are all involved in this matter. How then is the evil to be remedied? or the Usurper's power to be overthrown? Is it by removing the posterity of Adam, who return to allegiance to God, to another orb, sphere, or to heaven, and at last destroying the territory, or earth, over which the Usurper held sway? That would not be a conquest, and would seem not to honor the CREATOR'S wisdom or power. It would seem more in accordance with His wisdom and power that there should be a conquest of the usurping power on the territory, where the usurpation was committed, and a recovery of the territory itself, and of the lost dominion. But as these were lost by a voluntary giving up, by man, to the evil power, that power must be overcome by *man*, if rightfully dispossessed.

We have seen that the devil—*diabolos*—claimed the dominion of the earth, and said, "all the kingdoms of the world" are "delivered to me:" Luke 4: 5–6. "Liar" though he is, yet, on this occasion, Jesus, the second Adam, did not contradict his claim. It had been "delivered to" him by the first Adam, as we have seen; and yet it was a usurpation so far as God's claim was concerned; but as God had given man the dominion and man had transferred it to *diabolos*, the latter, if dispossessed, must be treated fairly. He had given no equivalent to man, it is true; yet he did not seize it by violence. If recovered, therefore, it must be done neither by falsehood nor violence; it must be regained by a fair and open contest of manhood against this evil power.

The second Adam came to the rescue. In fair and open conflict, in manhood, he met the power of evil, or *diabolos*, and most triumphantly "overcame;" thus establishing his right to the earth, and to re-establish man in the dominion, in his own time; which is "the time appointed of the Father," and yet future. The second Adam is the RESTORER, and the rightful heir. See the following texts:—

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by HIS SON, WHOM HE HATH APPOINTED HEIR OF ALL THINGS."—"For unto the angels hath he not put in subjection the world" [*oikoumeneen*, the habitable earth] "to come, whereof we speak." Heb. i: 1, 2, and ii: 5. Compare this with the following—"Thy kingdom come. Thy will be done ON EARTH as it is in heaven." "And the kingdom and DOMINION, and the greatness of the kingdom UNDER the whole heaven, shall be given to the people of the saints of the most High." "And in the days of these kings" [the iron and clay divisions of the "fourth," or Roman kingdom,] "the God of heaven shall set up a kingdom, which shall never be destroyed" *** "it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Math. 6: 10. Dan. 7: 27, and 2: 44. See also Dan. 7: 13, 14—"One like the Son of man," *** "and there was given him DOMINION, and glory, and a kingdom, that all people, nations, and languages, should serve him."

Thus we see who is to have the *dominion*, and that it is to be "under the whole heaven" and "on earth"—"the habitable earth." Does all this look as if God had determined to remove his people off the territory, originally given to men, to some other distant and unknown sphere, or place?

The four great empires typified by the image in Daniel's prophecy, chapter 2, are to be succeeded by another "kingdom, which *shall never* be destroyed." Where is this indestructible kingdom to be established? The Scriptures answer, "Under the whole heaven." Surely this does not look like taking the saints away to heaven and then destroying the earth. In the eleventh of Proverbs we read, "Behold the righteous shall be recompensed *in the earth;* much more the wicked and the sinner." A minister once undertook to tell his congregation where hell is, and after a great amount of unintelligible speculation, he said it was somewhere outside of God's creation! In this he hit upon the truth, as certainly the hell, popularly believed in, God has never created. "*The righteous shall never be removed,*" is the promise of the Bible. In the second chapter of Proverbs we read, "The upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." The wicked, then, according to God's word, are to be "rooted out;"

they *are to be made an end of;* in other words, to use a still plainer expression, *the wicked are to be annihilated;* and then it is that the whole earth shall be brought into a paradisaical state.

Here we see, that both the righteous and wicked are to receive their recompense on the earth. The righteous are never to be removed from it, but the wicked shall not inhabit it. The Scriptures represent the wicked as being REMOVED, or rather *destroyed;* but the righteous are "to remain." The wicked are to be gathered out of his kingdom, (see Math. 13 : 41, 42,) not the righteous taken out of the territory, or off the earth. So far from the righteous being removed, we are expressly told, there is to be a "*restitution;*" and at that time, instead of the saints being taken up to heaven, Christ the Lord is to come "*from* heaven," or return to the earth. Let the following texts be read and compared together :—"And He shall send Jesus Christ," * * * "whom the heavens must receive until the times of *restitution* of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3 : 20, 21. "And when he (Jesus) had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight.—And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel ; which also said, Ye men of Galilee, why stand ye gazing up into heaven ? THIS SAME JESUS, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven."—Acts 1 : 9–11. "And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," * * * "and the Lord my God shall come, and all the saints with thee," * * * "and the Lord shall be king over all the earth, in that day shall there be one LORD, and his name one."—Zech. 14 : 4, 5, 9. "Behold the days come, saith the LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice IN THE EARTH."—Jer. 23 : 5. "Say among the heathen, the LORD reigneth ; *the world* also shall be established that it shall NOT BE MOVED : He shall judge the people righteously ;" * * * "He shall judge the world with righteousness, and the people with his truth."—Psa. 96 : 10, 13. "He shall judge thy people with righteousness, and the poor with judgment," [equity.] * * * "In His days shall the righteous flourish ; and

abundance of peace so long as the moon endureth ; He shall have DOMINION also from sea to sea, and from the river to the ends of *the earth.*"—Ps. 72. See the whole Psalm.

I have given a sample, only, of what things "God hath spoken by the mouth of all his holy prophets," and which are embraced in the "restitution," when "God shall send Jesus" as the RESTORER.

We shall see in "the restitution" that God made this "world to be inhabited," (Isa. 45 : 18,) not to be destroyed. He will claim it from under the dominion of the usurping power ; and with the "Son of God," who is the "SON OF MAN," in possession of the dominion which Adam lost, the earth will be renewed, "subdued," and become the Garden of God, or as the Garden of Eden.

Thus restored, renewed, and governed ; the power of evil destroyed—sin, sorrow, pain, and death annihilated—if the earth is not an inheritance that will fully meet the wants and aspirations of those in harmony with God, heaven itself cannot be supposed to afford the means of their gratification. Indeed, such dissatisfied ones must be of the number not possessed of the *meekness* to whom the "earth inheritance" is promised.

The day of triumph is to be ushered in by exulting "voices in heaven," mighty and "great, saying, The kingdoms of this world are become the kingdom of our LORD, and of his CHRIST ; and He shall reign for ever and ever." Rev. 11 : 15.

Such is to be the consummation of the present conflict with the power of evil, or evil power. The Christ—the *anointed* of God—the second Adam—is to regain the lost dominion, and to retain it forevermore : and to all the race of Adam who "overcome" the evil power, in their own proper personality, the anointed RESTORER hath said—"To him that overcometh will I grant to sit with me in *my* throne, even as I overcame, and am sit down with my Father in his throne." Rev. 3 : 21. Thus, earth delivered—the dominion restored—Christ on his throne, "the throne of his father David," (Lk. 2 : 22,) which God has "sworn with an oath" to give unto him, (Acts 2 : 30)—the Usurper overthrown—the earth reclaimed, and all its arrangements in harmony with the mind of God—war ceased—love everywhere triumphant—peace universal—Paradise revived and enlarged, filling the whole earth, man's *inheritance* will be perfect, complete, and joyous beyond all present human concep-

tion. Glory be to God and the Lamb for such a prospect, and such an inheritance.

But, says an objector, "I don't believe Christ is ever coming again at all." Well, I don't suppose you believe that He ever did come. Objector—"O yes I do, but that's no proof that he will ever come again." So, then, you "swallow the camel," that the Son of God really became incarnate, came down to earth, and was found in fashion as a man, suffered the pains of death, rose again, and ascended to his Father, and all in fulfillment of prophecy, while at the same time you "strain at the gnat" that His promise to come again in His glory, and receive His saints, will ever be fulfilled!

"But," says another, "would it not be degrading for immortal saints to be confined to this earth and its employments for ever?" I would ask such whether they think it was degrading to God, for Him to bring out of chaos the present earth, with all its acknowledged beauty? And is the "disciple above his Lord?" If its creation did not pollute the hand of its MAKER surely dwelling in it, when rescued by the redeeming power of His Son Jesus Christ, ought not to pollute the saints.

As to the probable *occupation* of the saints on the future earth, I have met men in the highest walks of life who took great pleasure in conducting their guests over a handsomely improved rural residence, and pointing out to them the trees and shrubbery *planted by their own hands*. There was nothing derogatory in such earthly employments now, and why should there be under the new order of things, which will be introduced with the "new earth?"

I believe the great amount of error existiug in the world with regard to this matter is, because men have gone off after some intangible things instead of believing the plain truth, that "the meek shall inherit the earth."

Men are in the habit of spending years of toil and mental anxiety, with the sole object of, at some future time, securing an estate. They subject themselves to privations and exposure to accomplish this; and yet when secured, it will be possessed but for a short season. How much more willing should they be to labor for that inheritance in the renewed earth, which they may enjoy forever!

"Ah!" says another, "I can't believe that the earth will ever present the delightful appearance you tell us." You cannot,

indeed! and do you believe God can lie? "O NO!" rejoins the objector. Well, then, surely the earth will yet become glorious, for the LORD has said, "As truly as I live, *all the earth shall be filled with the glory of the* LORD." Now, if you admit that God would not declare an untruth, you would certainly not suspect His doing so and confirming the same with an oath!

Verily, the inheritance promised to the meek is a glorious inheritance, and one for which believers should willingly live, labor, and, if need be, suffer.

Let this subject be pondered well; and let us beware that we do not act the foolish and wicked part of choosing and preferring the enjoyments of this present state to the glory to be revealed, when our Lord and Redeemer shall return from heaven, having received authority and power to establish the kingdom of God "*under* the whole heaven."

DESTRUCTION OF MYSTIC BABYLON.

WE extract the following from "Thoughts on the Coming and Kingdom of our Lord Jesus Christ—by JOHN COX, minister of the Gospel, Woolwich," published some years since. The extract is taken from his thoughts on events to occur previous to the setting up of the kingdom of Christ. He says:

Great and beneficial changes are generally introduced by great and dreadful commotions. This chiefly arises from the opposition made by the old state of things about to be superseded. An eminent writer observes, "In every new development of his plan of mercy and salvation to the human race, it has hitherto pleased God that mercy and judgment should as it were go hand in hand. The calling of Abraham and the birth of Isaac were nearly coeval with the destruction of Sodom and Gomorrah by fire from heaven. The exodus from Egypt was associated with the desolation of that kingdom by the ten plagues, and the destruction of Pharaoh and his host in the Red Sea. The establishment of Israel in the land of Canaan was effected by the extirpation of a great part of the aboriginal inhabitants. The settlement of the crown of Israel in the person and family of David, was accompanied with dreadful wars. The return of Judah from the Babylonish captivity was preceded by the fall of the empire of Assyria. That dispensa-

tion, whereby the Gentiles were brought into the church in the room of the Jews, was followed by the destruction of Jerusalem, with circumstances of so awful a nature, as made it a fit type and emblem of the judgments of the last days. In concluding, therefore, that the glorious inauguration of our Lord in his millennial kingdom, which is to be ushered by his second advent, with the clouds of heaven, shall likewise be signalized by the most terrific displays of the Divine wrath against an unbelieving world, we not only are guided by the unerring testimony of prophecy, but we might even *à priori*, without any express assurances to that effect, have been led to form similar expectations, from an attentive study of the dispensations of Providence in past ages."

We now come to consider some of the great events, which must transpire in the world before the glorious kingdom of Christ is set up in it. This if rightly understood is an awful and alarming subject, a subject which the prophecies speak frequently and largely upon. Nations will be reckoned with, long arrears of vengeance will be paid off, thrones and kingdoms will be overturned, all false religions fall, and oppressors feel the weight of God's wrath. These and like things will make way for Him whose right it is to reign. This is the judgment of the quick or living, which is to precede the judgment of the dead, both of whom Christ will judge at his appearing and kingdom, 2 Tim. 4 : 1. The nature, progress, and design of these judgments, will be best understood by a diligent search of Ps. 2 : 8–12 ; 46 : 6–10 ; Isa. 24 : 18–22 ; 34 : 1–8 ; Jer. 25 : 27–33 ; Dan. 7 : 9–12 ; Rev. 11 : 15–19 ; 14 : 18–20 ; 16 : 13–21 ; and 19 : 11–21, with many other passages too numerous to cite, to some of which we shall have occasion to refer.

But to particularize ; 1. Before the establishment of Christ's reign, *popery must be entirely destroyed*. The kingdom of Christ and that of Antichrist, cannot be dominant on this earth at the same time. The papacy has been termed Satan's masterpiece, and the Pope, Satan's Melchisedec ; and some have considered that the whole system of popery is an infernal mimicry, or rather anticipation of that kingdom Christ is to set up in the world ; something of which Satan might learn from the word of God ; and some were foolish enough to prophesy in the days of Constantine (Zedekiah-like) that the glorious era described Rev. 21, was about to be introduced, when, alas! the building

of mystical Babylon was going rapidly on. It is impossible to declare the whole truth concerning this *horrible delusion*, which is alike opposed to reason and revelation, to civil and religious liberty, to the interests of man for eternity, and to his happiness in time ; it is a "strong delusion," and "a mystery of iniquity ;" and it is a most astounding fact, which is a proof of the power of the devil, and the wickedness and folly of man, that Satan should be able to palm such a system upon the world under the name of Christianity, yea, and retain some of the essential doctrines of our most holy faith therein. The characteristics of Christianity are knowledge, holiness, and love ; it is most simple, most beneficial, most beneficent ; but the characteristics of popery are ignorance, sin, and cruelty ; it is a religion of pomp, of darkness, and of blood. Well might John "wonder with great admiration," Rev. 17 : 6 ; as Mr. Fry observes, "Wonderful indeed must it have appeared in the age of John, that the apostate church should one day possess in sovereign state, the capital of the Roman empire, and should from the seven hills deal out her spiritual corruptions, to intoxicate and subdue the same world that the legions of the imperial city had conquered by the sword. But now we must shut our eyes indeed if we refuse to recognize, in this emblem of "the woman sitting on the scarlet beast," the vaunted apostolic sea of Rome. "Mystery, Babylon the great, the mother of harlots," as the churches in the Roman Catholic communion remarkably express themselves when they speak of the Romish church, "Rome, MOTHER, AND MISTRESS."

The papacy did not spring into being and maturity at once ; it was slowly matured, until it reached a height of despotic power before unequalled. It is not our province at any length to trace its growth, or rehearse its deeds of blood. The professing church was Judaized, and philosophized, before the time of Constantine, but then it became paganized, and shortly after Satanized. This mystery of iniquity worked in the apostle's days, and during the second and third centuries every kind of heresy was promulgated, ceremonies and forms were introduced, and spirituality displaced by superstition. The materials for popery were thus prepared, and by the union of the church with the Roman state, its foundation was openly laid, and the building rapidly carried on. An orator at Constantinople, in the reign of Jovian, 50 years after the accession of Constantine

to the Roman purple, says, "In the recent changes (he is adverting to Julian the apostate) both religious, pagan, and Christian, have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple, who could pass without a reason and without a blush, from the church to the temple, and from the altars of Jupiter to the sacred table of the Christians." Surely such religionists as these, must be just such tools as Satan wished for. Thus did the enemy of man mould the professing church of Christ, until it exhibited his own image, and wrought the desires of his cruel and malicious heart.

A few facts recalled to mind, will show that these heavy charges are not without foundation. Look at its image worship, and other hundred senseless, mischievous mummeries, both for the dead and the living. Think how it takes away the book of life, the lamp of eternity. Consider how it exalts saints and angels, and degrades the Redeemer. Behold its course traced in blood. Who can unfold the horrors of the Inquisition, or number the thousands of the Waldenses, Lollards, and Protestants it hath butchered? What tablet records how many millions of Indians, Spain, now so degraded by her ill-gotten gold, sent into eternity? But there is no end to this tale of woe; France, Spain, England, Ireland, has each furnished hecatombs of victims. But we are told that popery is changed, and that these things should not *now* be mentioned; but because I believe it is *unchanged* and *unchangeable*, I have hinted at these things. I believe popery as a system, to be like sin; both may, yea, shall be annihilated, but neither can be changed, while they live they will retain their nature, and restlessly follow up their grand object, which in both is—DOMINION. ****

In Rev. 13, there is mention made of two beasts; the former (ver. 1—to 10,) describes the Roman empire, the second (ver. 11—18,) describes the papacy. The description is similar to that of Daniel's little horn. The same power is alluded to by the term of false prophet, Rev. 19: 20. But we hasten on to Rev. 17, in which the destruction of this enemy to God and man is foretold. Yes, the word is gone out of Jehovah's mouth in righteousness, that Babylon shall sit low in the dust; yea, be debased to the depths of hell: as a millstone is overwhelmed by the ocean, when cast into it, so shall Babylon be overwhelmed by the long treasured-up vengeance of God.

In Rev. 17, one of the seven vial angels said to John, "Come hither, I will shew thee the judgment of the great whore, that sitteth upon many waters." John was then shown this apostate church, under the figure of a woman sitting on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. There appears to me good reason to conclude that this beast is the Roman empire in its last form of infidelity. As pagan, its symbol was a great red dragon, Rev. 12: 3. As under the influence of popery, it is called a beast rising out of the sea, Rev. 13: 1–10. But *this* beast is said to rise out of the bottomless pit, or abyss, Rev. 11: 7; 17: 8; and to be full of names of blasphemy. Another reason for considering this beast to be the Roman empire in its infidel form is, the office assigned to it, "to hate the whore, make her desolate and naked, and eat her flesh, and burn her with fire," ver. 16; (none but an infidel power could do this,) and, after having done so, make war with the Lamb, which this beast doth, ver. 14. But it may be asked, does not the vision represent the great whore as riding upon this beast of infidelity? Yes: and this seems to say, that between infidelity and popery there will be, for a time, a coalition; that the latter will owe its support to the former; but that, after awhile, having gained that which it wished by its alliance with popery, and, perhaps, having both joined together to persecute the church of God, the beast, or infidel power, to whom the ten kings shall give their power, shall destroy the whore by the agency of these kings.

We have had some foreshowing of this in the French revolution and its effects.* Popery has already suffered much from infidelity; and notwithstanding their apparent agreement in these liberal days, it must suffer still more from its iron hand. But still it is plain from the word of God, that however the ten kings may waste the whore, there is to be some signal and finishing act of vengeance, which will complete the work of destruction. This is set forth by the angel's throwing the

* France contained, before the revolution, 1793, upwards of 366,000 secular and regular clergy, beside an immense number of nuns. About 24,000 priests were butchered during the revolution.

In the whole of Christendom, there were no less than 225,444 monasteries, about 150 years ago: 3180 were suppressed by Henry VIII., and his predecessors, in England; there were 50,000 persons in them.—*Simpson's Plea.*

millstone into the sea; and Rev. 18: 8, her plagues are said to come in one day; the false prophet perishes finally with the beast, and the kings of the earth, Rev. 19: 19, 20. The strong hand of Zion's avenger will hurl her down from her eminence, drag her out of all her fastnesses, and give her an eternal portion in the lake which burneth with fire and brimstone, together with the beast on which she rode, even all who helped forward her deeds of idolatry, superstition, and blood.

There is one consideration connected with this subject which claims our most serious attention. How wide, how searching will those judgments be by which Babylon shall be destroyed! Where is the church that hath not been contaminated by her poisonous breath, that doth not manifest somewhat of her spirit and conduct? Persecution, pharisaism, heresy, formality, outward show, crying up of the creature, are but too manifest among professors;—in some, one anti-Christian feature is exhibited; and in some another—but are any wholly free? Instead, then, of one sect quarrelling with another—had we not better be found praying, both for ourselves and them, that God would give us all humility to unlearn what is wrong, and honesty to avow it? Surely all classes of religious professors need much purification. "And behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave neither *root* nor *branch*." Isa. 14: 22, 23; Mal. 4: 1. It is easy to cut down a tree, however great and lofty; this may be done without much disquieting the soil around, but in order to pull up every root and fibre of an ancient tree, the ground all around must be moved and separated. Thus will the whole of Christendom be shaken by the rooting up of Babylon; nothing but pure truth will escape; God will deliver all beside over to infidelity, and the fire of wrath. That beast of hell will, doubtless, seek to devour truth likewise, and to destroy those who love it; but truth is immortal.—the teeth of time, the rage of hell, and the violence of infidelity cannot destroy it, nor ultimately injure its honest professors; for he who sitteth above the water-floods hath said, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3: 10.

EDITORIAL.

BIBLE EXAMINER.—Some have thought it dead; but its EDITOR has never so regarded it. It was *suspended* for reasons believed to be good, at the time; and it was hoped, its revival would not be necessary. It has been found, however, that some medium of communication is essential, beyond pamphlets and books; but no medium has existence where all could be heard untrammeled. Such is not the case in any paper or magazine now issued. Editors seem to think it their duty to exclude from their columns anything which does not harmonize with their own views. For this reason the EDITOR of the EXAMINER has not written for any of the periodicals now in circulation.

Something more than a year since, he *paid* for the insertion of a list of his books and pamphlets in one of those periodicals; but to accomplish this, he was compelled to leave out of the Catalogue "LIFE FROM THE DEAD," as the Editor of that periodical could not conscientiously advertise this work. After three months expired, he was asked to continue the advertisement, with the offer of payment to do so for one year; but the offer was declined. This fact is not named by way of complaint, but to show that the revival of the BIBLE EXAMINER has become a necessity.

The EXAMINER never did exclude communications from its columns merely because the writer did not agree with its EDITOR. Such a course would deprive any periodical of the claim of being a free medium on Biblical questions.

If the BIBLE EXAMINER is to "live again," it will pursue its course as in time past. Its *main* object will be the elucidation and defence of the doctrine of "*Life only through Christ*," and kindred subjects; embracing the prophecies, the signs of the times, and our Lord's return and reign on earth with His glorified followers. Occasionally a *Sermon* on some of these topics, will occupy its pages.

To prevent any thing that might have the appearance of strife, each writer will be required to state his own views on the topic he takes up, without a direct *personal* controversy with any other writer in its columns. This course, while it will not restrict liberty of expression, will save personal feel-

ings and prevent protracted controversies. The individual contributors are *alone* responsible for the sentiments they advance.

The principle on which the EDITOR will conduct his examinations of all Scripture topics is, "What is the general tenor of the inspired writings on any given subject?" It is manifest that no view of a particular topic can be taken, but what some texts will seem to contravene it. If this were not so, why is there such differences among those who claim to be orthodox? Hardly one of the many sects, but what have cherished peculiarities, which they defend by certain texts against opposing views held by others, who are equally tenacious of some peculiarities of their own. It cannot be affirmed, of any of them, that they have no texts in their favor which seem plainly to sustain their views.

How are such differences to be settled? Certainly not by solitary texts. Can it be done in any other way than by a survey of the general tenor of Scripture, and a harmony of the same with the revealed character, or perfections of God? Such a course is the only safe one; and the only one in which there is any prospect of arriving at the exact truth. This course is the one to which the EXAMINER is pledged. To this course, it is expected, the writers for its columns will feel themselves under obligations to conform.

It is proposed to issue the EXAMINER *monthly*, in its present form; and to make a volume of about 400 pages.

The cost of its issue, as proposed, will not be much short of one thousand dollars per year. This sum can only be raised in one of two ways, viz: By the subscription price meeting it, or by donations from its friends. The first is the desirable course; as that brings it to the greatest number of readers. One thousand paying subscribers, at one dollar, would meet the cost and prevent the necessity of donations. But to make the Magazine what it should be, it is desirable to enlist writers of ability to help fill its columns, not only in this country but abroad. These writers ought to have some compensation for their services. It costs time to *think*, and put thought in shape to feed readers; and such persons deserve something more than thanks for their labor: neither they, nor their families can live on good wishes. Are there not a thousand men of wealth, who have felt they ought to do something more noble for the cause

of that truth which was first brought to them by the BIBLE EXAMINER, than they have ever yet done? Do they not feel that it would be a pleasure to lead out in one grand effort to place the EXAMINER—which was the *first* paper ever started in this country to advocate the doctrine of "*Life only through Christ*"—on a foundation that is not to be moved by the excitements that have so often swept over the land? The EDITOR of the EXAMINER will not ask any of the friends to do more, pecuniarily, than he has done himself in this cause. But his means were long since exhausted. Will others now, from their abundance, come forward and see that the Life theme is not crushed or crippled for the lack of pecuniary aid? What say such to this invitation? DAVID would not offer a sacrifice that cost him nothing. Will any of us? How much would induce you to go back to the theological darkness in which you were enveloped when "Life through Christ alone" first came to your ears? "O," say you, "I would rather part with all I have than to be in that Egypt again!" Remember, it has cost somebody much pecuniary sacrifice, and also of reputation to help you to that light you so much value, by profession. Are you willing to help others to the same light, though it cost you something? Do not say, *I* know all about the doctrine, and do not care to read any more! Suppose the first man who received the light had said the same? Where then might some of us now have been? Have we no friends, neighbors, or fellow beings, for whom Christ, though rich, became poor and died, who are not yet really enlightened as to the magnitude and glory of the love of God in Christ? Have we done all our duty to them and for them? Let us answer these questions as those whose stewardship shall soon close.

Now let all, who are able, take from *one* to *ten* or *twenty*, or even *fifty* copies of the BIBLE EXAMINER, and lend, or give them away. Scatter them in your neighborhood and through your town, village or city, and see if you do not reap a full reward. Real infidelity and spiritualism are sweeping all about you, and destroying their thousands. May not some of these be rescued by an effort to show them the true Bible doctrine of "NO LIFE OUT OF CHRIST?"

An old and tried friend in the west, who has never been backward to aid us, when his circumstances would suffer him to do so, wrote us a few weeks since, saying—"I am surprised

the BIBLE EXAMINER is not resumed and published: especially as many of the believers in the doctrine it advocates are rich. It would circulate here, as the people are getting waked up on the subject. All the preachers are opposed to, and preaching against the views, and raking *you* over the coals continually."

When our friend penned the foregoing he had no suspicion that our own mind was deeply exercised on the same subject, and had felt that we could not keep a good conscience without an effort to "resume" the issue of the EXAMINER. That effort we are now making, in humble reliance on GOD for His direction in the matter, assured that He will order all things well in relation to it.

IMMORTALITY AND ANNIHILATION :

OR, ROBERT W. LANDIS' NEW WORK.

A NEW work on the "Immortality of the Soul," made its debut, by announcement in the *Christian Advocate* of New York, in June, 1859, as follows :—

"IMMORTALITY OF THE SOUL.—This is a new work, by Rev. R. W. Landis, explaining and vindicating the views of the general Church against the novelties of heretics in general, and especially annihilationists, mesmerists, and other modern adventurers in theology.

"MR. LANDIS is a distinguished clergyman of the Presbyterian Church, and he has laid Christians of all denominations under great obligations to him, by bringing out this timely work. Preachers especially, will find it of great service to them in meeting the various errors respecting the soul, which have been so widely circulated through the country."

How did it happen, if "MR. LANDIS is a distinguished clergyman of the Presbyterian Church," that he could not find in that wealthy denomination a publisher? Why must he go to the Methodist Church, with which he, as a Calvinist, has no sympathy or fellowship, and regards as heretical? And how happens it, that the *officials* of the Methodist E. Church have published and commended a work, in which they will find their most cherished theory, that Christ "tasted death for every man," artfully undermined by the idea that He died *only* "for His people?"

The EDITOR of the *Advocate* says,—"It is astonishing how extensive these heresies" [materialism and annihilationism] "have become." No doubt he is "astonished," and so were certain persons anciently, when they "said among themselves, 'Perceive ye how ye prevail nothing? behold the world is gone after him.'" Are they so astonished as to cry, "O Baal, save us?" Must they go to a Presbyterian for help? Was there "not *one* wise man among you," brother Editor, that was able to go forth to do battle against "these heresies?" Where is the spirit of WESLEY and FLETCHER among you? Has it departed so that you must go to a Calvinistic theologian for assistance, and run the risk of your own theology suffering loss, by foreign aid?

The extensiveness of "these heresies," saith the Editor of the Ch. Advocate, is "Not so much by the authority of such men as GEORGE STORRS and his associates, as by that of Archbishop WHATELY," &c.

I feel grateful that our brother has recognized the fact, that the authority of "GEO. STORRS" has had little to do in the "extensive" spread of the doctrines he has advocated; but he is mistaken in supposing that the "authority of Archbishop WHATELY" has had much to do with it. No, Br. Editor, it is the authority of "the word of God," which we preach, that has accomplished the spread of what you and your "associates" call "heresy:" for, "after the way which" you "call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." That law affirms, "The LORD God formed *man* of the dust of the ground." That is the head and front of my "heresy" and my "materialism." Such a materialist was MOSES. Out of this divine testimony grows, inevitably, the hated doctrine of man's "annihilation," if he sins and dies in his enmity to God.

This new work of Mr. LANDIS "completely annihilates annihilationists," says a "Correspondent" in the Ch. Advocate. I suppose, of course, he does *not* "mean what he says:" for if he does, he means to say, some "sinners," *viz*, the "annihilationists," are already annihilated, and thus proves the possibility, at least, of the doctrine's being true, that some men can be, are, or will be thus disposed of. Let this outburst of triumph pass for its value in boasting.

One week later, the publishers say, "Mr. Landis' work is

taking well," and "the notices of the press are highly flattering :" they add, "Don't fail to read it while it is new."

This advice is good. Let all who intend to read it at all do so at once ; for when it is *old* it will be no more attractive than the "old shoes and clouted" of the Gibeonites, and will prove as unpalatable as their "dry and mouldy bread ;" and the publishers will find they have been more imposed on, than Joshua and the princes of Israel were by the Gibeonites.

"OTONIUS," in *Zion's Herald*, Boston, Mass., (Methodist,) of Aug. 10th, says of Landis' work—

"It is a very able work, a labored production, a complete annihilator of that heretical doctrine, the eternal sleep of the wicked." *** "It is a great pity that a work so imperiously demanded could not have been written in such form and style as should have been adapted to the capacity of the masses. None but powerfully logical and well educated minds will be able to perceive the full force of the author's powerful reasoning and demolishing arguments. This annihilationism, with the numerous legitimate brood of other unscriptural and dangerous doctrines, which have sprung from that curse of the day, Millerism, reckons its converts most numerously among the uneducated masses, and no work, however forcibly written against those views, which does not adapt itself to the common mind, can do very effective service in arresting the spread of this and kindred fatal errors. But we might offer any amount of apology for Bro. Landis, for the style and character of his production. The very nature of the work he has undertaken, required for its right performance an *exceedingly labored and very scholarly effort.* The work should be extensively read, and thoroughly studied by our ministry, and many *powerful sermons* ought to be gathered from its pages by them."

We have italicised a few words in the foregoing, to call attention to the fact that Methodist Ministers are called upon to "*gather many powerful sermons from its pages !*" Yes, they had best leave that good old Book—*the Bible*—and seek their sermons in a work that "none but powerfully logical and well educated minds will be able to perceive the full force" of ! This is a *powerful* admission that Landis' work is as unlike the teaching of Jesus as it can well be ; for, "the common people heard him gladly :" of course understood Him ; and they contrasted His teaching with the *learned* Scribes. "Among the uneducated masses," says OTONIUS, "this annihilationism reckons its converts most numerously."

We thank him for this admission. "Not many wise men after the flesh, not many mighty, not many noble," ever did receive the truth : "But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things that are mighty," &c., that "the glory" of truth's triumph shall not be given to the instrument of its promulgation, but to the truth itself ; *i. e.*, to God the author of it.

OTONIUS confesses the uselessness of Landis' work for "the masses," and laments it had not "been written in such form and style as should have been adapted to the capacity of the masses." He tries to "offer any amount of apology for Bro. Landis :" but what an "apology !" His effort "required for its right performance an *exceedingly labored and very scholarly* effort "! ! Such an apology ought to be well considered. It is an admission, that the plain testimony of Scripture does not teach the doctrine advocated by Landis and his publishers. That fact can be understood by any common-sense mind, however unlearned in the philosophy of the "scholarly" perverters of God's clear and plain declaration, that, "The *soul* that sinneth *it shall die.*"

If we judge from what we know and have seen of the Methodist "ministry," it may safely be concluded, Landis' work will be useless to "the masses" of their body ; for, OTONIUS says, "None but powerfully logical and well educated minds will be able to perceive the full force of the author's powerful reason ing and demolishing arguments."

While according to the Methodist "ministry" much honest zeal and talent, it may be doubted if they have, generally, a claim to the qualifications which OTONIUS says are necessary "to perceive the full force of" Landis' effort.

I have been led to suppose "demolishing arguments" are such as commend themselves "to the common mind ;" but OTONIUS admits the "powerful reasoning and demolishing arguments" of Landis' do *not* thus commend themselves. OTONIUS laments that the work had not been thus written. Surely, if it had been written in that simplicity which truth demands, it would have fallen to the ground for the want of a publisher : it would not have been worth the ink and paper it cost. Stript of all its garbage, flourish, and parade of learning, it would have been small in its dimensions, and without force in

argument; its sophistry would be as apparent as some of its teachings are blasphemous.

A correspondent in the N. Y. *Christian Advocate*, writing from New England, says of Landis' work—

"The scholastic and logical reader will peruse these pages with more than common interest and profit. It deals direct, effective, murderous, yea, annihilating blows against that dangerous and rapidly spreading theological error of the day, the utter annihilation of the finally impenitent. But we are compelled to say that the work is too labored, too scholarly to benefit the uneducated masses among whom its special mission should be. Greek and Hebrew characters are too profusely scattered along its pages. In addition to this, only think of an unlettered man coming across such words of 'learned length' as the following: 'Metempsychosis,' 'Theologastricism,' 'Obtestations,' 'Hermeneutics,' 'Hypallage,' etc., etc. Could Mr. Landis but simplify this work so as to adapt it to common capacity, he would place the friends of religious truth under lasting obligations to him."

The work is for "the *scholastic* reader:" but "the work is *too labored, too scholarly* to benefit the uneducated masses, among whom its special mission should be." In plain English, it is a mass of useless show, to please those who think themselves "scholarly," but can hardly discern between a parade of high sounding words and phrases and plain, common sense argument. We do not wonder the correspondent of the Ch. Advocate was stumbled at the "*great words* which the horn spake." Just such "big words" must *error* always use, if it would hope to keep up its deceptions. It is difficult to see how so large an amount of deception and heresy, as L's. book contains, could be palmed off on anybody, unless the author had used a large amount of "*obstreperousness;*" [*i. e.*, clamor;] of which the "words of learned length," quoted above, are a sample. "Could Mr. Landis but simplify this work, so as to adapt it to common capacity," &c., saith this correspondent. Ah! "*Could* he but simplify!" That would be a task, indeed! It would ruin the work, and destroy its effects on the "scholarly," and so disgust the humble and pious Christian that all the author's fame would vanish.

One cannot fail of observing the fact, that in these later notices of the work, the Editor of the Christian Advocate is not sustained in his announcement, that "It is a *book for the times;*" and "is, as a whole, the best text-book on the subject, for both

people and preachers, that we know of." Other views are taken, it is seen, by a portion of the Methodists; and it is not unlikely that Dr. Stevens himself, after having examined something of the book besides its "good table of contents" and "thorough index," may have seen cause to alter his mind as to the value of the work. True, he may still think it the best thing he knows of against us. If it is the *best* our opponents can furnish, we think *we* have nothing to fear from their assaults.

THE STATE OF THE DEAD,

AND THE ANNIHILATION OF THE WICKED.

We take the following communication from the *Viroqua Expositor*, Wis.

Letter from Elder Storrs.

Messrs. Editors:—My attention has been called to a "Letter" in your paper of April 23d, in which the writer calls the doctrine of "No life out of Christ" a "pernicious doctrine." He, indeed, characterizes it as a "soul-sleeping" and "annihilation." I accept both terms for his accommodation.

Against "soul-sleeping," he urges first what is said of Christ, "His soul was not left in hades," &c. He tells us "hades is a Greek word, signifying the separate state in which the just are measurably happy," &c. This writer thus gives evidence that he learned his theology of the pagans.

The Bible use of the term hades was not of heathen origin. It was first used, in Scripture, by the translators of the Hebrew into Greek, of the Old Testament; viz: "The Septuagint." Dr. Eddie, in his "Biblical Cyclopædia," says, the term "hades in the New Testament, came into the Greek canon from the Septuagint, where it in general stands as the representative of *sheol.*"

Such being the fact, it is not the heathen use of the term we are to look for, but the Hebrew use of sheol. The sense of that term is what the New Testament writers convey by the use of the Greek hades.

Sheol occurs over sixty times in the Old Testament, and is translated *grave* about thirty times, and *hell* about the same

number. The term properly signifies, "covered—hidden;" and hence is used in relation to all the dead; because they are hidden from our view. Whether conscious or unconscious in sheol, or hades, the Scriptures must decide, and not pagan philosophy. The Scriptures do decide in positive language which no inferences can set aside. David saith, "In death there is no remembrance of" God: "in the grave" [in sheol] "who shall give thee thanks?" Psa. 6 : 5. Again, "The dead praise not the Lord; neither any that go down to silence." Psa. 115 : 17.

Solomon, the son of David, saith, "There is no work nor device, nor knowledge, nor wisdom in the grave," [in sheol] "whither thou goest." Eccl. 9 : 10. King Hezekiah saith, "The grave" [sheol] "cannot praise thee," &c. Isa. 38 : 18.

Here are three of Israel's greatest and wisest kings, positively declaring that the dead [in sheol] are without knowledge, in silence, and incapable of praising God in that state. If three such witnesses do not settle the fact, that there is no conscious survivance in the state of the dead, then no amount of evidence can settle anything.

As the text, Acts 2 : 27, is a quotation of Peter from David, Psa. 16 : 10, the Hebrew sheol, and the Greek hades are proved to be of the same import, or signification: so that we have inspired testimony to settle this question, and have no need to bring pagan fables to our aid, as the "Letter" writer has done in your paper.

Allow me to give an extract from Dr. Eddie's work on these texts. He says:—

"A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The sixteenth psalm refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he was no less assured that the Father, whom he served, would raise him from the dead—the law being satisfied, and his work concluded. 'My flesh also shall rest in hope;' for

> 'Thou wilt not abandon me to sheol,
> Nor permit thy Holy One to see corruption.'

"The two lines form what is generally termed a parallelism—the last hemistich echoing the sentiment of the former. The

words '*my soul*' mean merely *myself*. Nouns of this nature are used, because the Hebrew has no intensive or reflexive pronouns. It is thus obvious that the argument, based upon the idea that Christ's soul went to sheol" [or, hades] "and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's *soul*, in such an idiom, is his *entire person*."—*Dr. Eddie's Bi. Ency., Art.* "HELL."

Such testimony, as the foregoing, is sufficient to show the incapacity of the "Letter" writer to interpret Scripture language; and I leave him in his glory, on that topic, as a *boasting* "Pharisee," of whose "doctrine" Christ warned his disciples to "beware:" see Math. 16 : 12. Paul declared himself a Pharisee, only as being such by birth, and "in the hope and resurrection of *the dead*." Not *such* a resurrection as the sect of Pharisees believed in; which was only a transmigration of souls, or souls passing into other bodies at death. Paul taught a literal revival from the dead "at the last trump." Such a doctrine the Pharisees did not hold; and they persecuted Paul continually because he did.

A few words on the "Letter" writer's remarks on "annihilation" is all that need be said. If God has revealed that literal death, or annihilation, is the punishment for sinners, who "will not come to" Christ that they "may have life," it is useless to call in question His wisdom, as this "Letter" writer seems to have done.

The phrase "immortal soul" never occurs in the Bible, in our translation, nor in the original; while—among many other terms which clearly express the ideas of the deprivation of life, and the utter extinction of the living existence of the wicked—that of *annihilation* is found distinctly in the Hebrew Scriptures.

Prof. PICK, in his "Bible Student's Concordance,"* gives us two original terms, the literal signification of which is, "to annihilate:" and these terms are applied to the destiny of wicked men in such connection as to make it certain that the Spirit of God—which inspired "holy men of old"—designed to teach the utter extermination of the wicked, and not a preservation in any living state. These Hebrew terms are Tsomath and Sho-

* PROF. PICK is a Hebrew by birth, and "Professor of Hebrew and Chaldee, from the University of Prague."

mad. In our translation they are sometimes rendered destroy, destroyed, and cut off. We will give a few instances where these terms occur.

Psa. 17 : 40, tsomath is found. No one doubts this Psalm is prophetic of Messiah and his judgment on his enemies. Thus he speaks—"Thou hast also given me the necks of mine enemies, that I might tsomath"—annihilate—"them that hate me." Saith Jesus, Luke 19 : 27, when the "nobleman" shall return, he will say—"Those mine enemies, which would not that I should reign over them, bring hither, and *slay* them before me." Thus the prophecy, Psa. 18 : 40, is to have a fulfillment when Messiah, who is to be King on David's throne, shall "return from heaven." Paul declares on that return, the disobedient "shall be punished with everlasting destruction:" 2 Thess. 1 : 9. Thus the prophet, our Lord, and Paul, witness together, that the enemies of Christ are to be annihilated.

Again, prophecy thus speaks, Psa. 54 : 5—"He" [God] "shall reward evil unto his enemies:" tsomath—"annihilate them in thy truth." The truth of God is, the wicked shall be annihilated.

In Psa. 94 : 23, the term tsomath occurs twice : and the verse literally reads thus—"He shall bring upon them their own iniquity, and shall annihilate them in their own wickedness : yea, the LORD our God shall annihilate them." Thus the fate of the wicked is clearly stated.

In Psa. 101 : 8, tsomath occurs twice ; and as the language is clearly prophetical of Messiah, it speaks in language not to be mistaken or evaded. "I will early annihilate all the wicked of the land ; that I may annihilate all wicked doers from the city of the Lord."

Once more, Psa. 143 : 12, David personating Messiah, prays —"Of thy mercy annihilate mine enemies ; and annihilate all them that afflict my soul."

Finally, Psa. 145 : 20, we read—"The LORD preserveth all them that love him : but all the wicked will he shomad"—annihilate.

These samples show, in unmistakable language, that God's purpose is to make an end of sin and sinners. If men will not come to Christ, that they may have life, they will be eternally excluded from life, and "perish forever, like their own dung." See Job 20 : 7. This is truly a mortifying thought to proud

men, who have swallowed the Serpent's lie—"Ye shall *not* surely die." Here is the only testimony, and the serpent is the only witness, found in the Bible, to the doctrine of natural immortality, or human deathlessness. "Let God be true," whoever else is found a "liar." GEO. STORRS.

New York City, May 7, 1859.

SMALL BUSINESS.—Some Preachers of the Methodist denomination, we learn, make it a business, in country places, to defame "GEO. STORRS;" thinking, no doubt, they are "doing God service." We do not believe any intelligent minister does this. If GEO. STORRS only were concerned in these efforts, he would utter no note of reply. He is not concerned what men think or say of him, only so far as truth may suffer or be hindered by it. To aid the friends of truth, where this "small business" is practiced, the following communication is given. It is from SAMUEL NORRIS, one of the oldest Preachers of the N. H. Conference, of the Methodist E. Church : the Conference of which "GEO. STORRS" was a member for eleven years, from its first organization. At present he resides in Brooklyn, N. Y. He had heard that some persons abroad were attempting to injure the reputation of Mr. STORRS, and of his own free will offered the statement that follows :—

"THIS CERTIFIES, that the undersigned has been a member of the N. H. Conference [of the M. E. Church,] ever since it was organized, and during the time the Rev. GEO. STORRS was a member of that body ; and that during that time his moral and Christian character was above reproach, and his connection with the Conference was dissolved by his own act of withdrawal, without any charge, or the least suspicion against his moral or Christian character."

"SAMUEL NORRIS, Superannuated*
Member of the N. H. Conference,
"Brooklyn, Feb. 21st, 1859." } Residing in Brooklyn, N. Y."

It may be further stated, that after the dissolving of Mr. STORRS' relation with the N. H. Conference, he visited their

* This term signifies one who is unable, from age or other infirmities, to do constant labor, and does not undertake to preach except as his health or infirmities will permit.

annual assemblies, and held a most perfect and endearing intercourse with its members: and though he withdrew from the M. E. Church, four years after, it was from no hostile feelings to it, or its body of ministers; and he has never indulged, to this day, any other sentiments towards them than that of good will.

ADVICE TO OUR READERS.

We adopt and commend the following advice:—

Be sure you live in love, and labor to be exemplary in all Christian excellencies. And do not espouse *my* cause, or make yourselves answerable for my peculiarities. Espouse Christ's cause only, and make yourselves answerable for nothing but the simple unadulterated Gospel. If I can help you, I shall be glad to do so; but I cannot be the head of a party or sect. Let Christ be your only head, and pure Christianity your only system. Embrace none of my principles, but what you may clearly discover to be the principles of Jesus Christ; and even then, do not embrace them because they are mine, but because they are Christ's. If you do this, then, though your adversaries should prove that some of my sentiments are erroneous, and some of my proceedings objectionable, they would prove nothing against *you*. Have as little connection with me, and as little dependence on me, as possible; but have as close a connection with Christ as you can, and let your dependence be on God for all you want. I do not say, Disown me, or slight me; I only say, Have no one for your master but Christ, and be answerable for nothing but Christianity.

FOR WHAT AM I ANSWERABLE?

I am answerable for nothing but what is in my power. I am answerable for my own conduct, because I have power to control and govern it; but I am not answerable for the conduct of others, because I have not power to control and regulate them. They may do evil when I have done for them all in my power. I have power to instruct people, but I have not power to make

them learn. I have power to entreat and urge them to be good, but I cannot compel them to be good. I have power to set them a good example, but I cannot compel them to follow it. Goodness must be the result of their own free choice, and no one can make men good against their choice or without their choice. If men will not choose to be good, no one can make them so.

The best that we can do towards making others good, is to be as good as possible ourselves. In seeking after perfection of knowledge and virtue, we both secure our own felicity, and do the best in our power towards promoting the conversion and salvation of others.

Some seem to think we are in danger, if we follow truth without reserve, of getting so far forward, that others will be unable to follow us: and they accordingly advise us and entreat us to move slowly in our pursuit of truth, and to be more moderate in our discoveries. But are none to deal out strong meat? Are all to occupy themselves in serving out milk, and must they serve out milk forever? No such thing. Let every one deal out to the large family of faith, all that the great Father may deal out to him. Then let the babes take their milk, and let the men take their stronger food, and let each one have his portion of meat in due season. It is foolish to think of putting off the declaration of the whole truth till people are fit for it. There is nothing can fit people for the reception of truth, but the truth itself. Men will always object to some truths, however long we may delay their declaration. Men will never be prepared to hear us declare the whole truth, however long we wait. If we tarry till men are better, we shall never declare to them the truth at all. We must take them as they are, and if we cannot cure them by the truth, we must kill them by it; if their intolerance and pride will not let the truth prove to them the savor of life unto life, we must allow it, however painful the thought may be, to prove to them the savor of death unto death.

I am getting more and more out of love with the system of worldly expediency than ever. I think the best wisdom of the Christian is to tell all he knows, and to let God attend to the results. I feel inclined for my own part, to give to my brethren what God may give to me; men and sects may roar and rage as they please. We have worshiped men's intolerance too

long; it is time to chop up the idol now, and throw it into the fire; it is time to grapple with the monster demon fairly, and either kill or be killed. I would not act rashly; I would use no harsh expressions; I would use no violence: but I would do homage to truth; I would speak plain out; I would let truth out of her dungeon, and allow her to go forth unshackled and free; I would empty my heart, and not spare till I had filled the whole world with light.

TRUTH AND ERROR.

ERROR is mortal; but truth lives on for ever. While error lives, it lives on sufferance only; but truth lives of itself: it is incapable of death. Error is at every one's mercy; but all the powers in the universe cannot destroy truth. Error lives by concealment chiefly: if it be tracked and discovered, it dies. Truth can live every where: it can bear the fullest exposure; and the brighter and fuller the light that falls on it, the more sprightly and vigorous it becomes. Many errors live in consequence of having taken the names of truth, and clothed themselves with some of truth's garments: but when truth resumes her names, and claims again her garments, error will perish. And truth will be doing so by and by. She is beginning to look round her, and to make known her claims. She has lived much in retirement in days past, and has been too modest in her pretensions; but she is coming forth to the light,—she is presenting herself more openly, and waxing bolder in her claims. She is blessed with a more numerous offspring al than heretofore, and many of her children seem resol their venerable parent shall have her rights. They a ed that error shall be stripped of her stolen garments, and deprived of her stolen names, and presented to the world in her own unsightly nakedness; and that if she cannot live on her own means, she shall not live at all. They are resolved that she shall be tracked to her last hiding place, forced from her last disguises, and that truth alone, whose right it is, shall live, and reign, and flourish, through all the dwellings of mankind.

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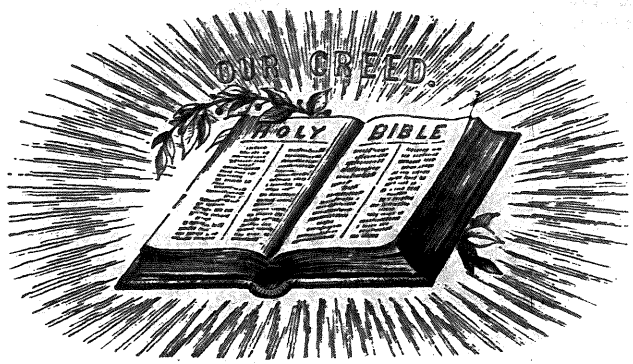
Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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PUBLISHED BY THE EDITOR:
POST OFFICE ADDRESS, BOX 4658,
NEW-YORK.

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion does not commit the EDITOR to its sentiments.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

—o—

IT WILL BE SEEN, that the work of Landis, now indorsed by Methodist officials in high places, has a further notice in this number of our Magazine; and Dr. Stevens, also, has called for a little attention. In our next we shall notice both still further. The sandy foundation of Landis' theory is shown in this number. If his definition of "*death*, as the penalty of the divine law," is proved to be blasphemous, what more does an honest-minded Christian need, to show his whole theory to be a fable. This is done in this number. Let it be placed before the community in every place where Landis' work goes.

Dr. Stevens may learn, before we are through, that this "best text book, for people and preachers, that" he "knows of" against our views, is a jumble of bombast, misrepresentation, and blasphemy; and utterly unworthy of notice, had it not been issued and commended by Methodist officials.

WE HOPE none will pass the article on "Atonement" without a thorough reading. Let that, also, on "The Essential Baptism" be closely examined. The one on "Second Advent of Christ" will call for serious attention, and we trust will be found profitable.

ANY ARTICLE not credited to others, the EDITOR is responsible for; or, it may be considered as expressing his views.

—o—

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. FEBRUARY, 1860. No. 2.

THE ATONEMENT BY CHRIST:

IN WHAT DOES IT CONSIST? AND HOW ARE WE BENEFITTED BY IT?

MUCH has been said and written on the subject of the Atonement. Like all other theological difficulties, the root of this endless perplexity has been almost entirely overlooked. The difficulty originates, chiefly, in a false view of *man* and "the wages of sin," or demands of justice against transgressors. The late blasphemous views of the death of Christ, by Landis, indorsed, as they are, by Methodist officials, have led us to give the following remarks on atonement.

The general idea of an atonement is that of *satisfaction*. This is near the truth. It is such a satisfaction as justice rightfully demands: and, when given, *justifies*, or vindicates justice.

If man, formed of the dust of the ground, has a superadded entity, called the soul, and that soul is in its nature immortal, then an atonement must correspond to such nature: and if justice demands, in case of sin, eternal suffering, an atonement must correspond to such demand; hence the difficulty of settling, how Christ's sufferings and death could make a satisfaction or atonement to meet such a claim.

The usual theological idea is, that Christ suffered and died "*vicariously*;" that is, by *substitution*; or, "in the room and stead of the sinner," or, "suffered the penalty of the law." But the question arises, How could this be, if eternal suffering is the just demand for sin?

It is sometimes said, that Christ being both human and divine, could suffer, in a limited time, an equivalent, or that which was equal in value to the endless woe due the transgressor. But the question returns, How could this be, unless

His Godhead suffered? For the most part, it is not pretended that His divine nature suffered, as the Godhead is unchangable, and not liable to suffering; and such seems to be the fact. If such is the fact, nothing but the humanity of Christ suffered and died.

To meet this difficulty, it is said by some, that it was not necessary to an atonement that the same penalty should be endured, or that the same amount of suffering should be inflicted on the vicarious sufferer as was due to the sinner. Here a new difficulty arises. If a *less* amount of suffering can suffice for the ends of justice, and if justice can be satisfied with less than eternal sufferings, then why demand such a penalty of the sinner? and is not such a demand, in fact, *injustice?* and hence, would it not be evident, that justice forbids a penalty of such a character? These questions certainly demand attention, in deciding what is a *satisfaction*, and what is the atonement made.

Another class suppose Christ to suffer in His divine nature; but they maintain that His divinity was that of the *Son* of God, and not the essential Godhead; and that He is, in his divine nature, a created being—"the first born of every creature." As such, they maintain, He took on him humanity, and thus prepared, he offered his entire being or compound nature in suffering and death, for an atonement or satisfaction for man's sin.

This seems plausible, as if it might meet the case; but then, if man is immortal, and justice demands eternal suffering, this theory is liable to the same difficulties in the thinking mind, as the previous theory: it has not the element of eternal suffering in it, nor an equivalent: it would seem, therefore, it cannot be a *satisfaction* to divine justice, or else divine justice claimed more than was absolutely essential of the sinner.

Another class, holding this last view of the divinity of Christ, maintain that the claim of justice on transgressors is eternal death—or, *extinction of being*, and hold that Christ, being divine and human, suffered an equivalent, by virtue of his whole compound nature being involved in it. But against this view of satisfaction, it may be urged, Christ did not remain eternally under death, in his "compound nature;" and it might be asked, How then is his death "*vicarious?*" how can it be said to be even satisfaction to justice, when the death is infinitely short

of eternal? The fact that Christ suffered in his divine nature, does not seem to meet the case, so long as it is maintained, that in that nature He was a created being, a "creature."

Next akin to these conflicting theories, is that of *no atonement*, except that which every man makes by his own doings or sufferings. But all these views have their foundation in a false idea of what man is, or of what justice demands. I shall not examine any of them further; as truth presented clearly will scatter darkness from minds that are anxious to embrace truth; we do not expect to reach others.

Man, according to the Scripture account of his creation, is a unit: "formed of the dust of the ground," made *alive* by the "breath of life," producing the circulation of the "*blood*," which "is *the life* of the flesh." Man, thus created and made a "living creature," was placed on trial in order to bring out a moral development, and his future destiny decided accordingly. If that development should be in harmony with the will of his CREATOR, there was the tree of life, of which he might "eat and live for ever." Perpetual life was not in himself, but was within his reach, and nigh at hand. If he develops himself out of harmony with his MAKER, he is distinctly informed he shall *surely die.*

Thus we see precisely what justice demanded in case of transgression: it was *the life* of man; that life which he possessed as an animal being in common with all other creatures which the LORD God made out of the dust of the ground: all had a common origin, but man had proffered him a higher destiny, if he would *harmonize* with his CREATOR; otherwise, he was to fall under the law to which all animal beings were subject—viz: decay and death, and return to dust, out of which he was taken.

Let it be distinctly understood, that what justice claimed, as the satisfaction for transgression, was *the life;* or, the *blood*, as the source and fountain of life.

We will now examine a few texts on this point, by which we hope to get light on the long controverted and perplexed question of atonement.

God prohibited the eating of blood, "For," said Jehovah, "*the life*" [the *nephesh*, the soul] "of the flesh is in the blood: and I have given it to you upon the altar to make an *atonement* for your souls; for it is *the blood* that maketh an atonement for

the soul"—the *nephesh*. He adds—"No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood:" * * * "for it is *the life*" [the *nephesh*] "of all flesh: the blood of it is for the life" [the *nephesh*, the soul] "thereof: therefore, I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for *the life*" [the nephesh] "of the flesh is in the blood thereof: whosoever eateth it shall be cut off." Lev. 17: 11–14.

Here the matter is settled, beyond controversy, what justice demands of a sinner, and what it accepts as an atonement. Justice claims life, or blood. "The wages of sin is death." Life, or "the blood," which is the same thing, must make atonement: nothing can be accepted instead: no amount of suffering can make atonement for sin, or give satisfaction to the claim of justice; and that claim cannot be set aside without justice being dishonored.

Let us now look at the law relating to making atonement by the high priest, Exodus 30: 1–10. After describing the altar, Moses is directed as follows:—"Thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee." * * * "And Aaron shall make an *atonement* upon the horns of it once in a year, *with the blood* of the sin-offering of atonements: once in a year shall ye make atonement upon it throughout your generations: it is most holy unto the LORD."

Thus it is seen, it is *blood* that makes atonement, or satisfaction. Let us compare this last Scripture with Paul's explanation in Hebrews 9th. Referring to the arrangement under the law, he says—"Now, when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: but into the second went the high priest alone once every year, not without *blood*, which he offered for himself, and for the errors of the people." * * * "But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own *blood*, he entered in once into the holy place, having obtained eternal redemption for us."

"The wages of sin is *death*." That is what *justice* demands. If man dies in his own nature, as one that lives by blood, with no other element of life imparted to him—*i. e.*, if he dies *in* his *sins*—in the nature of the case, he must perish, hopelessly perish, or be brought to nought.

Such being the case, he needs and must have a Redeemer—one who can buy him back from death's dominion, or its bondage. To make such purchase, the life or blood of an innocent one, on whom death has no claim, must be given on behalf of the guilty, or the Administrator of law could not be just and release the sinner. Such an offering, Christ made. He gave himself—His life—*His blood*, a ransom for us.

Let us see what the language of Scripture is, further, as to the blood of Christ, in relation to our redemption.

"For as much as ye know that ye were not *redeemed* with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but by the *precious blood* of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19. Again: "In whom we have redemption through His *blood*, the forgiveness of sins, according to the riches of His grace." Eph. 1: 7. Col. 1: 14. Also, Rev. 5: 9, speaking of the redeemed, who fell down before the LAMB when he had taken the book to open the seals thereof, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy *blood* out of every kindred, and tongue, and people, and nation."

Once more: Paul saith, to the Elders of the Church of Ephesus, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath *purchased* with His own *blood*." Acts 20: 28.

Thus it is made sufficiently evident, that "the blood of Christ" is the *redemption price, paid* for man's deliverance from sin and its consequences, *viz:* from "death," or from its *dominion*, that he may not "be holden of it." From this bondage to death, blood only could redeem us; and that blood must be of one voluntarily laying it down, and having power in himself to revive from the dead by another life principle than blood. He has made an eternal sacrifice of that, and cannot claim it again as an element of his life: it was the *price paid;* his *blood-life* was laid down forever, and is never taken again: the life of that nature in which man sinned was forfeited by sin; and as man had, by his creation or natural birth, no other nature,

when the life of that nature is gone, it is eternally gone; but Christ taking that nature in connection with another principle of life, *i. e.*, a spiritual nature, and by voluntarily surrendering the blood-life—which He, as innocent, had a right to retain—met the claim of justice so far, that God can now be just and yet justify *unto life* from the dead, by a new life principle, viz: "*the spirit* of life in Christ Jesus," all them that believe in Jesus as having given His blood in their behalf, and as having risen from the dead by the Spirit of God that dwelt in Him. Thus the claim of the law is not given up, nor relaxed, but the *blood-life*, or animal life, is eternally lost by every sinner, and never recovered; and Christ sacrificed *that life* never to take it up again; thus "put to death in the flesh, but quickened by the Spirit;" and being made alive "from the dead," He "dieth no more; death hath no more dominion over Him." He liveth by the spirit life alone; and all that believe in him shall live again from the dead by the same SPIRIT: and though the life forfeited and lost is never restored, yet "the gift of God is eternal life, through Jesus Christ our Lord:" for, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by *His Spirit* that dwelleth in you." The blood-life never is restored: the forfeiture of that is final; but another is given by virtue of union with Christ, in whom alone as the fountain of spirit-life, it dwells.

Thus the subject of atonement, or satisfaction to divine justice, stands out distinctly. Man's natural life is forfeited and lost by sin: that life perishes for ever, and justice holds it as "the wages of sin;" but another life is introduced for "the dead" by means of one who took his place, by a voluntary act, among the dead, yet had a life by which he could be revived, and by which he could revive all his members: that is, all believing sinners, who became united to him during the time of their life by blood; so that they became "partakers of the divine nature," and are entitled, through the favor of God, to the resurrection life that is in Christ Jesus.

By His "one offering for sin," of His own blood, Christ vindicated the claim of justice to the life of the sinner—"magnified the law" in its claim; so that justice stands unimpeached in taking the forfeited life, and yet interposes no obstacle to the interposition of mercy to such as believe in Jesus, and rely on Him for life from the dead by the Spirit of God, which dwelt in Him without measure. By this new element of life, men may live again from the dead, and live forever, to die no more. God can now "be just, and the JUSTIFIER of him that believeth in Jesus," unto "eternal life:" a life which no man ever had by natural generation; though it was set before him as an attainable gift, if obedient to his CREATOR: so that he would have attained to it, without the intervention of death, had he been obedient; but sin entered and death followed; and under its dominion man must eternally remain for all there is in himself of any life-principle to *survive* or *revive* when once dead. Christ alone is *our life:* by believing in Him as such, we receive the benefit of His atonement; our sins being so far forgiven that death cannot interpose to prevent our revival into life by "the redemption" LIFE "that is in Christ Jesus." Such we regard as the Bible doctrine of ATONEMENT.

IMMORTALITY AND ANNIHILATION:

OR, ROBERT W. LANDIS' NEW WORK.

WE called our readers' attention to the notices of this work, in the previous number, and shall now make some remarks on the author's course. Before doing so, we may as well give our Methodist *official* publishers the satisfaction of inserting one of their latest notices of this giant work of Landis. It is from the Christian Advocate, and as follows:—

"IMMORTALITY OF THE SOUL, by Rev. R. Landis, Presbyterian clergyman, is attracting great attention. All Christian denominations eulogize it in the highest terms."

Let this notice be kept in mind, as we proceed with our examination of the author's course. Mr. Landis opens his campaign in the first paragraph of his "Preface," by saying of its "author:"—

"While in the discharge of his pastoral duties in the city of Paterson, N. J., he delivered a course of sermons on the last judgment, and when treating upon the *issues* of that event, he received a request from a number of respectable gentlemen, (to whom Rev. George Storrs was statedly preaching) to discourse

on the immortality of the soul. He complied with the request, and, as one of the results, the contemplated enterprise of building a church for Mr. Storrs was abandoned."

If Mr. Landis' statements generally are no more truthful, or reliable than the foregoing, he is unworthy of any credit whatever; for no such "enterprise" as he speaks of, ever was "contemplated:" and our friends at Paterson never heard of such a thing, till L. announced it in his new work. We venture to say, fearless of contradiction, that L. has not a shadow of a foundation for that shameless statement. But, if the Methodist officials had not indorsed this "eminent Presbyterian minister," we would not notice him or his misrepresentations, of which the foregoing is only a sample. These officials, however, have commended him and his work to their church and to all other churches: and their ministers and members, of course, will reiterate the same through the length and breadth of the land. Personally, we care not a straw for any statements L. may make. But as such statements are made *for effect*, it may be well for all to know the facts.

We now go on to notice L's. work in general; remarking, however, that for his metaphysics we care but little, and leave them for the most part to others.

Mr. Landis makes an attempt to deceive his readers into the belief that the "*materialism* and annihilationism" of those who maintain there is no immortality without union with Christ, is of the same character as that of "Epicurus, Spinoza, Voltaire, Volney, etc.;" and so ranks us all in one class. This he knew to be a misrepresentation, or he is not the "*learned*" man he pretends to be. After enumerating the above names, with others which have been regarded as odious, he exultingly exclaims of our views, "A parentage worthy of its offspring." If disposed to indulge in a retort, it might be said L's. theory of natural immortality has a "*parentage*" farther back, in the garden of Eden; viz: by the "old serpent," who said, "Ye shall *not* surely die:" which is the only *positive* text in the Bible that man possesses an undying nature, or *inherent* immortality. Truly, "A parentage worthy of its offspring!"

L. makes Archbishop WHATELY one of the chief marks of attack. So far as that relates to insinuations of *dishonesty* it may pass; but when he attempts to disprove the Bishop's position as to the "Testimony of the Nations, on the immortality of the soul, L. utterly fails. What is Bishop WHATELY'S position? It may be summed up in the following extract from his work on "*Scripture Revelations concerning a Future State:*"

"It may be thought, however, by some, that the wisest of the heathen philosophers, though they did not hold the notions of the vulgar as to the particulars of a future state of rewards and punishments, yet had convinced themselves (as in their writings they profess) of the immortality of the soul. And it is true that they had, in a certain sense: but in such a sense as in fact makes the doctrine amount to nothing at all. They imagined that the souls of men, and of all other animals, were not created by God, but were themselves parts of the divine mind, from which they were separated, when united with bodies; and to which they would return and be re-united, on quitting those bodies: so that the soul, according to this notion, was immortal both ways; that is, not only was to have no end, but had no beginning; and was to return after death into the same condition in which it was before our birth: a state without any distinct personal existence, or consciousness. It was the *substance of which the soul is composed*, that (according to this doctrine) was eternal, rather than the soul itself; which, as a distinct Being was swallowed up and put an end to. Now it would be ridiculous to speak of any consolation, or any moral restraint, or any other effect whatever, springing from the belief of *such* a future state as this, which consists in becoming, after death, the same as we were before birth. To all practical purposes, it is the same thing as annihilation."

Has Mr. Landis met and answered this statement? Not at all. He has shown that the ancients talked about the immortality of the soul. Bishop WHATELY did not deny that: but, Did they believe the soul immortal, themselves? Did they believe in *such* a soul as L. talks about? Did they believe in *such* immortality as he and his associates contend for? Clearly, they did not: and Bishop WHATELY has shown that fact so distinctly as to be irrefutable; and after all the noise, smoke, and parade L. has made on this point, the Bishop's position remains as immoveable as the rocks of Gibraltar.

If bombast and insult would move Bishop WHATELY, doubtless L. might glory in a triumph: but his oft repeated insinuations of the Bishop's dishonesty, are not to the credit of a man whose own name has not always stood in the most enviable position.

We have no intention, at this time, of following L. through all his "perversions" of Scripture; nor do we need to do that.

If it can be shown that his definition of *death*, as "the penalty of law," is subversive of the whole scheme of human redemption, we think our Methodist friends will see they have committed a fatal mistake in publishing and commending such a work. Let the following example be well considered. After talking of his opponents' "grossly misapprehending" the "import" of the terms life and death, he says :—

"In the sense of the penalty of the Divine law, death is the *displeasure* of God, and the soul that suffers that penalty is *cut off from the source of spiritual life* and happiness," &c.—p. 259. Again, he says,—"The penalty of the law is death—a *severance from the source of spiritual life* and happiness, a breaking up of all harmony between God and the creature."—p. 261. Compare these statements with the following—"Our blessed Redeemer *suffered the penalty of the law* for his people."—p. 262.

Now we ask the editor of the Christian Advocate, and the publishers at the "Methodist Book Rooms," if we are to understand such is the present theology of Methodism? And are we to understand the publishers as speaking truly, when they say of the book containing such sentiments, "Its PRAISE is in all the churches?" and "All Christian denominations eulogize it in the highest terms?" Is it so? And if so, what may we expect from such "Christian denominations" better than of those who crucified the Lord of glory?

Mr. Landis thought by an appeal to the death of Christ, to pour contempt on our views, that "death is a suspension or extinction of life." For it may be either. He, however, is pleased to call our views "annihilation." He says, "Our blessed Redeemer suffered the penalty of the law for his people; but to infer from it that his human spirit was annihilated between his death and the resurrection is an appalling idea." Truly, it is so! But is not L's. "idea" *much more* "appalling?" Look at it. Christ "suffered the penalty of the law." What is that penalty? L. says it is "The displeasure of God"—"cut off from the source of spiritual life and happiness"—"a severance from the source of spiritual life"—"a breaking up of all harmony between God and the creature." And *this penalty*, L. affirms, "Our blessed Redeemer suffered for his people!"

Thus Christ died a spiritual death, came under the *displeasure* of God, and lost *all harmony with God!* and Methodist *officials* publish and commend such a work; and tell us, "Mr. Landis has laid Christians of all denominations under great obligations to him, by bringing out this timely work!" and that "Its PRAISE is in all the churches!!" We sincerely hope our Methodist friends, whom we still love and esteem, will wash their hands of this LANDIS *blasphemy:* for such, and nothing else, can it be called. If any doctrine ever deserved that name, Landis' doctrine of the death of Christ deserves it richly. But his blasphemy is a logical necessity from his definition of death. Again, we ask, Will Methodism of the nineteenth century issue such blasphemies, and send them broadcast through their hosts without a note of warning? Yea, with their unqualified commendation! We cannot believe the spirit of WESLEY and FLETCHER has so utterly forsaken them; but we can see another evidence of the paralyzing effects of the doctrine of a soul, naturally immortal, in man. Christ must be made a sinner, and separated from "the source of spiritual life," and all "harmony between God and" Him broken up, in order to disprove the doctrine that L. supposes his opponents hold! Judas is a saint compared with the man who is guilty of delivering "Our blessed Redeemer" over to such a death as L. says, is "the penalty of the Divine law;" and which, he says, Christ "suffered!!" If such teaching is not "damnable heresy, even denying the Lord that bought them," will our Methodist divines tell us what is? Let them remember, that such "bring upon themselves swift destruction." 2 Peter 2: 1.

ROBERT W. LANDIS' HERESY INDORSED:

OR, THE CHRISTIAN ADVOCATE COMMITTED TO IT.

WHEN we penned the article preceding this, and when our previous EXAMINER was issued, we did not believe that American Methodism had been so corrupted as to indorse the heresy and blasphemy of *Landisism:* but it has become a palpable fact since, by an act of the editor of the Christian Advocate, Dr. STEVENS. That he has just as good a right to be a heretic as Landis, we shall not question: still we did hope better things of him. He says of L's. book—

"It is not our purpose either to review or reiterate his argu-

ments, but only to RECOMMEND them to the reader *as they stand* in the book, which we RECOMMEND as admirably adapted to the requirements of the case."

The emphasizing in this extract is ours, that it may be seen and observed that the commendation is without any exception, and henceforth Dr. STEVENS' *Methodism* is responsible for the "heresy brought in" by Landis: for heresy it is, and that of the blackest character, as we have shown in the article on the work, in this number of the EXAMINER. Had not Dr. Stevens stated that he had been "reading" the work of L., we might still have thought he had commended it without an examination; that apology we are compelled to lay aside, much as we have esteemed him. By a private note to him, several months since, I called his attention to Landis' blasphemy in relation to the death of Christ, as connected with the penalty of the divine law, and asked him, if we were to understand that view as the Methodism of the present day. To that note no response came till now; and the extract we have given above, shows that Methodism has put on a new dress: that in its effort to meet the Scripture doctrine of "life only through Christ," and to brand it with opprobrious names, it has found it necessary to make Christ himself a sinner, to "sever" Him "from the source of spiritual life;" to "break up all harmony between God and" Him; and bring him under "the displeasure of God!" See our previous article; and see Landis' book, pages 259, 261, and 262. Such "heretics" presume to stigmatize us, who maintain immortality and eternal life is only by a union with Christ, with names of heresy, &c. We say to all such, the vail is rent, and you stand forth, as you are, "*heretics*," having "brought in damnable heresy, even denying the Lord who bought" us. Let them beware, lest they "bring upon themselves swift destruction." See 2 Peter 2: 1.

Years ago, when Methodism was in its pristine simplicity, the anecdote used to be told, of a conversation between a Congregational minister and a Methodist preacher. The former suggested the idea, that the Methodists must be an unlearned and inferior order, for they had no Doctors of Divinity among them, and asked the latter, why they had none. The Methodist preacher replied—"I suppose, it is because *our divinity is never sick*." Had that preacher lived till now, he would have seen the necessity of that same church having the multitude of

Doctors of Divinity that now swarm in its bosom: he would not have doubted their divinity must be very "sick"—yea, sick nigh unto death, when one of their most eminent Doctors can commend and recommend such blasphemy as that we have been contemplating. We ask an impartial Christianity, or the professed believers in the uncorrupted gospel of Christ,—

WHO ARE THE HERETICS?

We have no doubt, every unperverted Christian will answer, that Landis has "brought in damnable heresy;" and that every man who has read his work, and gives it the unqualified approval the Christian Advocate has, is doubly guilty of heresy, inasmuch as he *deliberately* approves it, by not uttering a note of dissent.

Our opponents have tried the cry of "infidel"—"heresy," &c., for a long season; but all in vain: the truth of God has gone on steadily spreading, till they have become alarmed for the stability of their man-made creeds and confessions of faith: their theological dogma of endless sin and suffering trembles; and forgetting all disputes between Methodists and Presbyterians, they rush into each others arms, that they may establish their "own traditions!" JESUS, "the holy One of God," must, by these heretics, be separated from "all harmony" with God—have a "severance from the source of spiritual life," and have laid on Him "the displeasure of God;" for such, affirms Landis, is "Death, in the sense of the penalty of the Divine law." Then he adds—"Our blessed Redeemer *suffered the penalty of the law* for his people."

If such positions are not heresy, we may safely defy any, or all the Doctors of Divinity, ancient or modern, to define what is. The time has come when our opponents are no longer to have a monopoly of the terms heretic and infidel. We have submitted to this cry, on their part, till it is time these modern Goliahs were made to feel, and all Israel's hosts made to see, that some shepherd boy, with the sling of God's truth, and the smooth stones it supplies, can lay low these would-be giants, with their boasted "coats" of "scholarly mail." No doubt some of them will cry out, "Am I a dog, that thou comest to me with staves?" The word of God is too simple—the "common people" can understand it too easy! Give us the "traditions of the fathers!" "Among the great cardinal doctrines committed to the Church, is that of the immortality of the

soul!" So saith Dr. Stevens. Strange, truly, that such a "cardinal doctrine is committed to the Church," and yet, never once named in all the Bible! It must have been committed to it by some other agency than any ever employed of God, or our Lord Jesus Christ. Who committed it to the church, may be as difficult to tell, as who "delivered all the kingdoms of the world, and the glory of them" to Diabolos. See Luke 4: 5, 6.

No, Doctor, God never delivered any such doctrine as that you speak of, to the church; it has been brought in by another agency: "an enemy hath done this." That enemy has "sowed tares among the wheat," by which the love of God in giving His Son, to rescue perishing men from death, has been clouded, eclipsed, rendered dark and doubtful. God's glorious character has been dishonored by such doctrine; and its consequences have been to bring in the popish purgatory, as well as modern spiritualism or spirit-rapping, and to fill the world with atheism. The human mind, from a necessity of its constitution as it came from its MAKER'S hand, instinctively saith, "Better that there were no God, than *such a one.*" You may call such a sentiment the result of natural depravity. But the word of God is addressed to men's understandings; and though they may be depraved, it "commends itself to every man's conscience:" and God enjoins it on all, to "reason together" with Him; plainly showing, that, whatever a man's practice may be, he is not called to receive any doctrine, as from God, which shocks reason, (see Isa. 1: 18,) and contradicts all sense of justice, as the doctrine of inherent immortality does, by dragging after it, as it does, the endless woe and suffering of multitudes of the human family, many of whom never had revelation to shine on the future; and hence never heard of a doom which grows out of the doctrine.

DR. STEVENS' CHARITY.

THE great Apostle to the Gentiles has informed us, though a man "speak with the tongues of men and angels, and have not charity" he is "as sounding brass, or a tinkling cymbal: and though" he "understand all mysteries, and have all knowledge, and have not charity" he "is nothing." See 1 Corth. 13.

We ask our readers to contrast this apostolic statement with the following language of Dr. Stevens, editor of the Christian Advocate, of this city. He says—

"Among the great cardinal doctrines committed to the Church, is that of the immortality of the soul. This indeed, lies at the basis of all real religion, and *cannot be denied except by those who virtually deny all true religious faith and hope.*"

Thus, with a sweep of his pen, the Doctor, very charitably, puts us, who deny his theory of immortality, out of the pale of "true religious faith and hope!" What has the rankest popery ever done more than this? What is wanting more, except power, to kindle the fires of Smithfield, and burn us as "heretics?" Is this the fruit of a belief in "the immortality of the soul," and of the endless burning of such souls? If it is, the LORD save us from such doctrine and its fruits.

Dr. Stevens adds—"Any want of clearness of apprehension as to the doctrine of the soul's immortality, must directly and and most disastrously affect the religious faith and spirituality of its subjects, and in proportion to the prevalence in society of such a misapprehension, the doctrine and offices of religion lose their power over the public conscience."

Another specimen of charity! Can he judge of our "religious faith and spirituality?" or, who made him such a judge? To our "own MASTER" we "stand or fall." We maintain a firm and unshaken faith in "every word that proceedeth out of the mouth of God:" by that word we expect to be "justified or condemned;" and not by any "traditions" of Dr. Stevens, or other human authority. As to our "spirituality," God, who "looketh on the heart," will judge of that; and we tremble not at all at any of these charitable insinuations of men, who seem disposed to hold "their power over the public conscience." Ah! there is the secret of some men's fears. They wish to take and keep possession of "the public conscience!" They are not quite prepared to let the word of God, alone, hold that "power;" and to allow each man the right to judge for himself of his obligations and responsibility to God. The "*offices* of religion lose their power," if the would-be *officers* cannot make the people believe they have immortal souls and are in danger of eternal misery! What a confession is this! The doctrine advocated by them is true, and must be believed, or the "offices of religion" are useless! If the Doctor believes that, *we*

do not; and consider the confession a reproach to religion itself. We sincerely hope he may yet live to see, that faith in Christ, as the LIFE-GIVER, is *the* "great cardinal doctrine" of Christianity: and that "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God:" and "he that dwelleth in love, dwelleth in God, and God in him:" and, furthermore, "If any man say, I love God, and hateth his brother, he is a liar."—1 John 4: 15–20.

STARTLING, YET TRUE.

THE Rev. H. Harbaugh, in a work entitled "Heaven," published at Philadelphia, 1857, page 61, has the following remarks:—

"There seems something undesirable, if not repugnant to our hopes, in the idea that at death we are to be launched forth into a world with no other material substratum but *ether*, or something still more subtle or refined. It grates on the feelings of one familiar with Scripture representations of heaven, and sounds wild and unnatural to a deeply pious Christian consciousness."

Again he says,—"It is said that even Irenæus declared the idea, 'that the *souls* of the saints pass immediately at death to Christ into heaven,' to be heresy."

Dr. Chalmers, a high orthodox divine, thus satirizes the popular idea of Paradise:—

"The common imagination that we have of Paradise, on the other side of death, is that of a lofty ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all warm and sensible accompaniments, which give such an expression of strength, and life, and coloring to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting to the eye of mortals here below—where every vestige of materialism is done away, and nothing left but unearthly scenes that have no power of allurement, and certain unearthly ecstacies with which it is felt impossible to sympathize."

INTOLERANCE UNJUSTIFIABLE.

LIFE FROM THE DEAD.—A DIALOGUE.

B.—NOTHING is plainer than that all the wicked dead will be made alive again. Such is clearly the doctrine of the Bible.

S.—I suppose you mean, nothing is plainer to *you*. It is plain to me, the general tenor of Scripture is opposed to the revival into life of the wicked dead. You have no right to conclude, because their revival seems plain to you it must seem plain to everybody else, any more than I have a right to conclude, because it seems plain to me the Bible teaches no future life, except to those in Christ, it should be plain to every other person. You have no more right to conclude, because I do not see as you do, therefore, I am blind or wicked, than I have to conclude you are so, because you do not see as I do on this subject.

B.—You set at naught Christ's plain words, and thus deny His authority as a Teacher, in holding the wicked dead will not live again.

S.—It is wrong to charge me with setting at naught the authority of Christ, when the truth is, I only differ with you in opinion in regard to what Christ did teach. Would it be right for me to charge you with taking Christ's place, and holding His authority in contempt, because you happen to believe something is taught by Him, which I am confident He never did teach? No more can it be right in you, to charge me with disregarding the teaching of Christ because I happen to believe some things are not taught by Him, which you believe are. You ought to study the subject of mutual forbearance. It is a small matter to err on questions of difference of opinion, let the error be which side it may; but to be intolerant—to refuse fellowship with those whose Christian character is unimpeachable, because they differ in opinion on what the Scriptures do actually teach, is not a small matter. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

B.—How is it possible for a man to be a Christian, and yet deny Christ's plain doctrine, that the wicked dead shall live again?

S.—It is not possible for a man to be such who denies any of the teaching of Christ: but it is possible for him to be a Christian, and yet think some things not to be "Christ's plain doctrine," which you may think so. I believe every word Christ uttered; though I do not interpret all His sayings as you do. You ought to distinguish between the doctrines of our Lord, and your construction of them. A man may reject your interpretation, without rejecting Christ's doctrines at all: he may reverence Christ's words, but not your view of their meaning: he may most reverently bow to Christ's authority, but have little or no reverence for yours. I reject your authority, unhesitatingly: but can you prove that by doing so, I reject Christ's? You must go to Rome for such a conclusion.

B.—A man that denies clear, essential truths of the Bible is not a Christian.

S.—That is true: but, Does every one deny *clear*, essential Bible truth, who differs from you in opinion as to what are the clear, essential truths of the Bible? It is one thing for a man to deny what to *him* is truth, and another to deny what *you* may think truth. You seem to take it for granted, that every one who differs from you is in error; and that all such are in wilful or inexcusable error! But such a position ought not to be taken for granted.

B.—A man should understand the fundamental doctrines of the religion of Jesus Christ.

S.—There is but one fundamental doctrine, *viz: Jesus is the Christ, the Life-Giver*. This is *the* foundation doctrine: all others are but the superstructure.

B.—It takes more than the simple belief you speak of to make a perfect Christian.

S.—Yes, but men may have both our toleration and love, who are imperfect Christians. They are to be received to our sympathy as soon as they are Christians at all. He whom Christ has received, we are bound to receive and honor for Christ's sake; and not denounce and cast him off, because he does not see certain doctrines as we see them. Christ's disciples are Christ's *scholars*—learners of Christ. Shall they be shut out of His assembly—His school—the fellowship of His other scholars—because they have not yet learned every thing? or, because they have not learned to say their lesson as *you* think is right?

B.—Truth is clear to rightly disposed minds.

S.—Is *all* truth clear to such minds? Is it always so at once? Do men see all truth clear as soon as they become rightly disposed? Are all such minds of the same opinion on all things? Do you mean to say, when two persons differ in opinion about the living again of all the dead, or any other doctrine, one of them is always wickedly disposed in mind? No doubt a rightly disposed mind will be more likely to embrace truth, when he sees it, than one not rightly disposed; yet it would be folly to say, the rightly disposed sees all truth clearly at once. Out of a hundred such minds there may not be two that are perfectly agreed on all points, beyond the fundamental one which brought them together.

B.—No man can be rightly disposed that rejects what Christ says of the revival of the wicked dead.

S.—Very true: but may not a man be rightly disposed, and yet differ in opinion from me as to what Christ *does* say on that subject, or others? If he may be rightly disposed and differ from me; may he not be rightly disposed and differ from *you?* Are *you* infallible? Is your infallibility unquestionable? If so, when did you attain to that state? When I first announced my disbelief in the theological dogma of an immortal soul in man, and of the endless misery of sinners, you were not with *me*, but on the old dogma, while I had to stand and fight the battle nearly alone. Since then, you have changed on several points: At which point did you attain infallibility? If you have ever been mistaken, may you not find yourself so again, even on the "*Life from the Dead*" question?

B.—That all the dead will be made alive again, is perfectly clear and plain, and I can give no countenance to those who teach otherwise.

S.—Do you mean to say, it is clear and plain to *yourself?* Or, that it is clear and plain to every honest, and candid believer? Do you mean to say, it is clear and plain to those who have not thoroughly studied the subject? or, to those who have? Will you not find yourself among the imperfect Christians, to say the least, if this spirit to judge others is not more perfectly subdued? Are we not all bound to cultivate a more brotherly disposition towards those who acknowledge Christ as the head of the new creation, which God will have, by and by when "all things are made new?" Life in Christ, and in Him *alone*, is a

doctrine on which many of us are agreed : on the details relating to its full development we may, and probably shall, more or less, differ, till we come into its full possession. Then shall we "see eye to eye." The Lord hasten that day.

THE ESSENTIAL BAPTISM :

WHAT IS IT ?

AN INQUIRY, BY JACOB GRIM.

TEXT.—"John's immersion, whence came it ? from heaven or from men ? And they reasoned with themselves, saying, if we say, from heaven ; he will say to us, Why then did ye not believe him ?" MATH. 21 : 25.

THIS question has troubled others, besides the Jews of our Saviour's time.

In the Encyclopedia of Religious Knowledge, we find the question discussed ; and it is there decided, that it belonged to the Jewish dispensation, and not to the Christian. The following are some of the reasons, urged by the Rev. Robt. HALL, (a Baptist,) and others, to show that the Baptism of John was a preparatory rite, and not to be regarded as a Christian ordinance.

1st. "This baptism took place under the Jewish dispensation. The Jewish dispensation continued in force until the death of Christ—then the vail of the Temple was rent in twain ; then the great Sacrifice for sin was offered.

2d. "A Christian ordinance, not founded on the authority of Christ—not the effect, but the means of his manifestation, and first executed by one who knew him not—*is an incomprehensible mystery.*" [R. Hall.]

That the dispensation of John and his immersion was different from the Law, is evident from the language of Jesus ; He says, Luke 16 : 16, "The Law and the prophets were until John : since then" (that is John's time) "the kingdom of God is announced ; and every one presseth into it."

That the whole *Law* was not fulfilled until Christ, the antitype of God's ram, was slain, (Lev. 16 : 8,) is evident. But that John commenced a new dispensation, which ran on until the resurrection of Christ, is also evident ; and the language of Christ justifies us in the conclusion ; for he says, Luke 7 : 28, "For I say unto you, Among those born of woman, there is no greater prophet than John the Baptist : but the least in the kingdom of God, is greater than he." Now, what does Jesus

mean by the kingdom of Heaven ? Evidently not the resurrection state ; for John will be there, if he is the greatest of the prophets. But there is a state he did not see ; and that is the dispensation of the Spirit, which John did not see, for it was not established until Jesus was resurrected from the *dead.* John 7 : 37, 38, 39, it is said : "And on the last, the great day of the feast, Jesus stood and cried, saying, If any one thirst let him come to me and drink. He who believeth on me, as the Scripture hath said, from his belly shall flow rivers of living waters. (But this he spake concerning the Spirit which those who believed on him were to receive ; for the Holy Spirit was not yet given, BECAUSE Jesus was not yet GLORIFIED.") Here, then, we have the testimony, that after Jesus is glorified a new dispensation is to be ushered in. We have likewise the testimony of Jesus, that John also commenced a new dispensation.

For until John the law was in force ; and that was obedience to the law and *sacrifice* for the remission of sins : but John proclaimed repentance and immersion for the remission of sins ; which is not found in the Jewish law. If it was, Christ would have had no need to ask the Jews, if it was of Heaven or men ; for they could have answered, "it is of our law." Let John answer the question for himself, John 1 : 30, "This is he of whom I said, after me cometh a man who is preferred before me ; for he was before me. And I knew him not : but that he might be made manifest to Israel ; therefore am I come immersing in water. And John testified, saying, I have seen the Spirit descending from heaven like a dove, and it remained upon him. And I knew him not : but he who sent me to immerse in water, he said to me, On whomsoever thou seest the Spirit descending and remaining on him, this is he who immerseth with the Holy Spirit."

We have John's testimony here, to two facts : first, that God sent him to baptize, or immerse, with *water.* His commission then is direct from Heaven. Second, the object of that commission was, to make Christ known ; and his (Christ's) commission was, according to John's testimony, to baptize, or immerse with the Holy Spirit. The righteousness which Jesus fulfilled was not in setting us an *example,* as some suppose ; neither was Jesus a sinner—under the law—that he need repent and be immersed ; but, it was right for him to be baptized by John, when God promised John, that through this manner, he would make him known to Israel. Had Jesus refused, God's word with John would have failed ; therefore, it was right, or righteous, in Jesus to fulfil the word, or promise of God to John ; and he, by this act, was made known to John, and he testified of him to Israel. That Jesus did not preach and immerse, under HIS own commission, is evident, from his own language, in John 7 : 37 ; for he was not yet glorified, and had not yet the

power of baptizing with the Spirit. But he preached the same as John did ; "Repent, for the kingdom of God is at hand." His disciples did the same, and immersed with water for the remission of sins.

But, after the disciples received their new commission they never preached the kingdom of God, or Heaven, at hand, in one solitary instance, that I can find. What then was this new commission ? You will find it in Math. 28 : 19 : "Go, therefore, and disciple all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit."

The question to be settled here, in the commencement, is, What baptism is the one spoken of ? The disciples were already competent to preach, to work miracles, and baptize in water ; which you will find, Luke 9 : 2, and John 4 : 2. In Acts 1 : 3, we find, that Jesus continued with his disciples forty days, instructing them of things pertaining to the kingdom of God. Verse 4, we read, "And being assembled with them, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which ye have heard from me. For John indeed baptized in water ; but ye will be baptized in the Holy Spirit not many days hence." This is the testimony of John also, that he was a *water* immerser, and Jesus was to be a *Spirit* immerser.

In John 20 : 21, after Jesus appeared unto his disciples, and was about sending them out into the world, he said unto them, "Peace be unto you ; as my Father hath sent me, so send I you. And saying this, he breathed on them, and saith to them, Receive the Holy Spirit ; whosesoever sins ye remit, they are remitted to them ; whosesoever ye retain, they are retained." In John 1 : 32, John testifies, he saw the Spirit descend upon him, (Jesus) and in John 3 : 34, "For he (Jesus) whom God hath sent, speaketh the words of God : for God giveth him not the Spirit by measure." In Math. 9 : 6, "But that ye may know that the Son of man hath power on earth to forgive sins ; (then he saith) Arise, take up thy bed, and go to thine house."

Now, what we wish to show in this place is, that as God baptized Jesus with the Holy Spirit without measure, and sent him forth with power to forgive sins in the name of Jehovah, so Jesus, when he was glorified, and had received power, or become the author of Eternal Life,—baptized his disciples with the Holy Spirit—John 20 : 21, Acts 2 : 4—and gave them power to forgive sins in His name. The word Apostle is translated, by MURDOCK, "Legate ;" a deputy, an ambassador, one to transact business for another. Acts 1 : 8, He says, "But ye shall receive power when the Holy Spirit cometh upon you : and ye shall be witnesses to me, in Jerusalem, and in all Judea and Samaria, and to the extremity of the earth." Acts 2 30,

"The God of our fathers raised up Jesus, whom ye hung on the cross and slew, Him hath God exalted with his right hand, a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins. And WE are his WITNESSES of these things ; and so is also the Holy Spirit, whom God hath given to those who obey him." The same is recorded in Acts 10 : 39, "And we are witnesses of all things which he did, both in the country of the Jews, and in Jerusalem ; whom they hung on the cross and slew. Him God raised on the third day, and made him manifest ; (not to all the people, but to *witnesses* chosen before of God, to us, [disciples,] who ate and drank with him after he rose from the dead.") Heb. 2 : 4, "God also bearing them witness, both with signs and wonders, and with various miracles, and gifts of the Holy Spirit, according to his own will." We presume it will be unnecessary here to give the quotations to prove, that what the Apostles bound on earth was bound in Heaven. The case of Ananias and his wife, and others, might be given ; and many illustrations can be given in fulfillment of Mark 16 : 16, 17, "And these signs shall follow them that believe."

We have arrived at the point at which we will inquire, Was this commission given to all that call themselves preachers, clear down until the consummation of all things, and the end of the world ? If so, they must be "witnesses of all things that Jesus said and did," and of his resurrection : and miraculous signs must "follow them that believe" on their preaching ; for, "Lo, I am with you always, even to the end of the world," saith Jesus.

But, says the objector, "We are to preach the Gospel and baptize, and Christ is with us always." The Lord does not say so : but "these signs WILL follow those that believe." Therefore, we must come to the conclusion, that either you are laboring under a false commission, or the individuals converted under your preaching are not true believers.

We will inquire further. In Math. 24 : 14, we read, "And these glad tidings of the kingdom, will be preached in all the world, for a testimony to all nations ; and then will the end come." The following verses tell us what end it was he spoke of.

Were the glad tidings of God's kingdom, or New Covenant proclaimed ? Was this done ? Paul, in Rom. 10 : 18, answers, "But, I say, have they not heard ? Yes, verily, their sound went into all the earth, and their words to the extremities of the world." Also, Col. 1 : 23, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which hath been preached to every creature under heaven ; of which I, Paul, am become a minister." Heb. 2 : 3, "How shall we escape, if we neglect so great salvation ; which at the beginning was spoken

by the Lord, and was confirmed to us by those who heard him; God also bearing them witness, both with signs and wonders, and with various miracles, and gifts of the Holy Spirit, according to his own will."

Now, the Lord had a work to perform, and he said, when it was accomplished the end should come. We find in Acts 2: 4–11, that the Lord endowed them with gifts, and enabled them on the day of Pentecost, when devout Jews from every nation were present, to preach to them the Gospel; so that each man heard them in the tongue in which they were born: and thus God sent the Gospel into every nation. It was the Lord's work, and he prepared his *ambassadors* for it, and they accomplished it, and the Lord was with them; and when it was finished, the end of the Jewish nation or polity did come. If any man now claims to be one of the ambassadors of Christ, under the commission, we would like to see the evidence: for the signs do not follow in these days.

We will now come to the question, Did Jesus command them to immerse with John's immersion, or with his (Christ's) immersion? For, you will observe, He did not say, Go and immerse in water; but, "He that is immersed." We have seen that there is a water immersion, and there is a *Spirit* immersion; and we wish to find, if possible, which one was embraced in the commission. The water immersion is called John's, by Jesus himself: and John testifies that Jesus is to be a Spirit immerser: and Jesus promises his disciples, in Acts 1: 5, that they shall be immersed in the Spirit: and in Acts 2: 4, we have its accomplishment; and as Jesus says nothing about *two* immersions in his commission, and as Paul says, in Eph. 4: 5, "There is one Lord, one faith, ONE IMMERSION;" we wish to inquire, which one he is speaking of,—and which one is the *essential one*—John's *water* immersion, or Christ's *Spirit* immersion? This inquiry will be the subject of a future article.

Yours, in Hope of a fair investigation.

Philadelphia, 1860.

N. B.—I have used the Baptist Bible, published in 1842, by David Bernard; and therefore I use the word immersion.

THE PATIENCE OF GOD.—How wonderful it is! Think what he hears, and sees. Take the oaths that are uttered, the cries which wrong and outrage extort from the widows, orphans, and the oppressed—the blood which is unjustly shed, and it is sufficient to make rivers. What a foul stench reeks up from the corrupt cities, dwellings, and hearts of depraved humanity! And it all mounts to Him. And yet how He spares, keeps back the struggling thunders. How amazing his patience! He is God and not man, and therefore his compassion fails not.

SECOND COMING OF JESUS CHRIST.

How great is the difference between heaven and earth! One is holy, the other defiled; one is blessed, the other cursed; one is full of humility aud happiness, the other of pride and misery. There, God is worshiped and adored; here, he is slighted and blasphemed. Under this sad condition of earth, creation groans; over it, devils triumph; but the church is taught to look upward and say, "Thy kingdom come; thy will be done on earth, as it is done in heaven." This prayer shall be answered; and soon, seraphim to seraphim shall continually cry, "Holy, holy, holy Lord God of Sabaoth! heaven and earth are full of the majesty of thy glory."

But the difference between the inhabitants of heaven and earth is not only manifested in the dissimilarity in their employment, and enjoyments, but also in the estimate they form of passing events. Many things which excite intense interest on earth, are not considered worth a thought in heaven; and many things which employed God's counsels,—which fill every saint's bosom with deep rapture,—and every angel's harp with lofty praise, are despised or slightly heeded on earth. These remarks apply particularly to the advents of Christ into our world, first to *redeem*, and then to *reign;* the Son of God coming in lowliness, the Son of man coming in the glory of his Father; the mission of omnipotent mercy,—the revelation of righteous and long despised vengeance. Yes, heavenly minds looked, and still look with intense interest on these events; they always feel what Solomon once felt, when with his large heart overflowing with divine love, he said, "And will God in very deed dwell with man?" Yes! he came, he dwelt, he departed; for it is written in the page of truth, "He was in the world." "The Word was made flesh, and dwelt among us." How did earth receive her Creator? "The world knew him not." All things went their usual round; and the Holy One came into the world unnoticed. The virgin, with her precious burden, could get no admittance to the inn.

The Lord of heaven and earth was laid in a manger. The Saviour of the church, the judge of the world, the Heir of all, was lodged among the beasts. (O, world! world! how different will the scene be, when, ushered in by the archangel's blast, he makes his second triumphal entrance.) But could the veil which separates the world of light from our view, have been drawn aside, how different would heaven have appeared! There were no unwakeful eyes, no wandering nor unemployed

thoughts. Bethlehem was the point of attraction to all heaven. The inhabitants of bliss, long favored to behold the wonders of Deity, possessed new feelings, and new joys; and bent with adoring rapture over the lowly stable. Let their songs tell forth *their* feelings, *God's* complacency, and *our* bliss. "A Saviour is born; glory to God in the highest, on earth peace, good-will toward men." But how dark are the shades of this bright picture; how saddening is the thought, after musing on eternal love, incarnate grace, and angelic joy, to think of cold indifference, sullen enmity, and diabolic malice, reigning in those for whom all this was done!

It would be easy to trace this difference between heaven and earth, in the estimate formed of the Saviour's ministry, miracles, death, and resurrection. With the exception of the few strangers and pilgrims, who were led by the Spirit, the difference has been amazingly, yea, fatally great. But we hasten on to remark how great is the difference in the inhabitants of these two regions of creation respecting the second coming of Jesus. The language of heaven could not, I should imagine, fully pour forth their ideas of the importance of that event; on earth it is little regarded;—who acts as under the impression "the day of the Lord cometh!" They desire it intensely, and hope for it ardently, (Rev. 6: 9, 10; 19: 1—7,) our desires are feeble, and our hopes but glimmering. "Great Bishop of thy church, awaken us, that we may arise and trim our lamps, lest coming suddenly thou find us sleeping!"

We need not ask the question, "why the world, that lieth in the wicked one," realizes not, desires not, the Lord's coming. They are spell-bound by unbelief; they walk after him who said, "What have we to do with thee, thou Jesus of Nazareth?" But that the church professing Jesus' name, the church that *ought* to be conformed to those above in tastes and hopes, should be so little affected by, and feel so little delight in, the prospect of the Lord's coming, demands the most minute inquiry. One reason may be found in the indisposition there is in all our minds naturally, to be conversant with things future and invisible, so as to be affected by them. The *present* is with us, the *visible* is around us; and it is hard to leave these, and to look at "the things not seen, which are eternal:" this is a higher attainment than at first is imagined. To do this, we need a counteracting principle, raising us above the present and visible into the future and invisible; this lever must have somewhat whereon to rest, or else all efforts will be inefficient. Grace hath found both these; the principle is *faith*, its resting place is *God's word;* and it is only by taking hold of this, that the soul can rise. "He that testifieth these things saith, Surely, I come quickly." Faith is nothing more than so to believe the words of God, as to be affected by them, and influenced to act

as they require. Professor, try your heart by this test; see what is the precise nature of your connection with God's word: is it a connection of the head, or of the heart?

Further we observe, that the peculiarly worldly, bustling spirit of the times, is opposed to a steady and influential expectation of things future; and more especially of the coming of Christ. The more we are mixed up with, and conformed to this world, the less sympathy shall we have with heaven. Those who have more to do with this world's politics, and this world's business, than a single eye to God's glory calls upon them to have, become as it were identified with it, if not with its vices, yet with its spirit; and consequently do not ardently wish to leave it, nor sincerely wish that it might be displaced, to make way for another and better state of things. We do not speak against patriotism; this and a political spirit, are often as distinct as superstition and religion. We do not speak against industry, but covetousness; and the question simply is this:—Is there not more clamor about worldly kingdoms, and more craving for worldly good, among those who profess religion, than there is patient waiting for Christ's coming, and seeking first the kingdom of God? Hope cannot be healthy and clear-visioned in this world's atmosphere; the soul that would be cheered by her discoveries, must get above it; even on Calvary.

As things *evil*, so things in themselves *good*, have had a tendency to avert the church's eye from the Lord's coming. "Compared (says one) with the cross and an interest in it, it is of little consequence whether we believe that the Lord will come before his kingdom on earth, or afterwards." Another says, "Millions are perishing in their sins; let us not stand disputing, but arise and send them the gospel." Very true: to cling to the cross is the soul of all religion, to preach the gospel to every creature is our bounden duty; but did not the apostles do both these, and "wait for Christ from heaven," and "look for that blessed hope:" and do not they exhort us to do the same? Can we spare any motives that may stimulate to duty, or any considerations that may help to make us happy? Should we believe in Jesus any the less, if we expected soon "to see him as he is?" Should we labor less diligently, if we thought he would soon call us "to give an account of our stewardship?" Assuredly not.

To this great event, with the awful and glorious circumstances connected therewith, we will now direct our attention; an event, concerning which the word of God says more than it does of anything else beside; and which, indeed, in its grandeur, glory, and consequences, will excell all other occurrences. The manger, cross, and tomb; the resurrection, ascension, and in-

tercession of Christ, may be regarded as so many steps by which our glorious Solomon went up to the throne of his glory. If, with the eye of faith looking at these, we are now, like the queen of Sheba, overpowered with grateful admiration and holy wonder, O, what will be our feelings when we shall see the throne itself! And how overpowering will be the joy of those who shall be privileged to sit down with Christ upon his throne of triumph, government and honor! Rev. 3 : 21.

Be courageous then, ye saints, and press towards the mark for this glorious prize!

This second coming of the Saviour is said to be "in the glory of his Father, and of his holy angels," Math. 16 : 27,—"without sin unto salvation," Heb. 9 : 27,—"the glorious appearing of the great God and our Saviour the Lord Jesus Christ," Titus 2 : 13,—"with clouds," Rev. 1 : 7,—"with flaming fire," 2 Thess. 1 : 8,—"and with all his saints," 1 Thess. 3 : 13. The manner of it will be sudden and unexpected; the world will be secure, and the church will be off her guard, Math. 25 : 5, 6; Luke 17 : 26; Rev. 16 : 15.

That glorious Personage, who at his first coming was a cradled infant, and a man of unequalled sorrows, will at his second coming, be manifested in various ways, very different from his first manifestation in the flesh. Then he performed many and mighty wonders in our nature, but he will yet perform more. By taking it into union with the Deity, he laid a sure foundation to make all his members holy, Heb. 2 : 11. In that nature he wrought a righteousness, made an atonement for sin, overcame death, and conquered hell; and, having performed these five wonders of love, went triumphantly to glory, "with scars of honor in his flesh, and triumph in his eyes." Strange device of infinite wisdom and love, to make the very same nature which had sinned, and was sinning, the medium of conveyance of the choicest blessings to rebel man. That in that nature, righteousness should be wrought, atonement made, conquest effected, and a fulness of holiness dwell—that Satan should be overthrown on his own ground, by the seed of her whom he overthrew in the high places of Eden, how wonderful! God hath, in redemption, indeed, "abounded toward us in all wisdom and prudence." And now, behold! He who, as the man of sorrows, sowed in tears, cometh as the God-man—the glory-man—to reap in joy.

It is proposed to notice several things in Christ's second coming; not different appearances, but different actings, of the same Person.

1. He will be manifested as a successful conqueror—his achievements will be no longer hidden in the solitudes of the wilderness, or in the grave's dark cavern—midnight shall not

spread her shades around him, as was the case on the cross, when he comes again to vindicate his Father's honor. * * * Then, and not before, "the kingdoms of this world will become the kingdoms of God and of Christ;" at the same time "the destroyers are to be destroyed, the dead judged, and reward given to God's faithful servants, and to all that fear his name," Rev. 11 : 15—19 : with which compare 1 Cor. 15 : 52, and 1 Thess. 4 : 16, 17, and it will be difficult to evade the conclusion, that at the same time Christ comes to raise his saints, he comes to judge the nations, and to set up his kingdom in this world, under the whole heaven.

2. Christ, at his second coming, will be manifested as the living and loving husband of his now perfected church. * * * Then shall Christ take his elect, his soul's travail and reward, into his everlasting embrace. They shall "be ever with the Lord;" "see him as he is, and be like him;" "appear with him in glory." Their life, long hidden, shall be hidden no longer, but when their quickening Head appears, shall be exhibited on the loftiest theatre omnipotence ever created, Col. 3 : 3, 4. * * * Immortality rolls its full tide of blessedness through every faculty, through every member. This scene filled the soul of holy Job with triumph, though he contemplated it through the long vista of several millenaries of sin and woe, Job 19. The thought of this made Paul glow with rapture and seraphic fire, and in bold numbers to sing death's funeral dirge, Jesus' resurrection power, and the saint's resurrection glories. "O death, where is thy sting? O grave, where is thy victory?"

For to us, as well as to weeping Mary and Martha, does Jesus say, "I am the resurrection and the life." From his exalted throne he kindly tells us, that he ever lives who was once dead, Rev. 1 : 18; and "because he lives we shall live also." He bids us wipe our eyes, and comfort our hearts, all we that hope in the Lord, with the thought that this corruptible shall soon put on incorruption, and this mortal immortality. Shame on us that we should be comfortless while we have such hopes. "O, thrice fools that we are, (says Rutherford,) like new-born princes, weeping in a cradle, and know not that we are born to a kingdom!"

Brethren, it is not from thoughts of reposing in death's cold arms that we are to comfort ourselves, but "in waiting for the adoption, to wit, the redemption of our body." Death is not the gospel; worms, darkness, separation, and mouldering decay are no good tidings; but the resurrection is gospel, pure gospel; every letter of it beams bright with glory, and sheds to the believing eye a steady light on the sorrows of life and the horrors of the grave. O, may we, in hope of this better resurrection, sit loose to the world, like strangers and pilgrims who seek a city that hath foundations. * * * All the once suffering saints

of God, of every age, and every clime, as children of the resurrection, "stand dressed in robes of everlasting wear." Then shall those who reckoned that the sufferings of this present time were not worthy to be compared with the glory to be revealed, prove that they rightly reckoned. O, what a shout will that great and glad company raise!

Job's anticipations shall be fully realized, Job 14: 15, "Thou shalt call, and I will answer; thou wilt have a desire to the work of thy hands." Jesus will say, "Awake, and sing, ye that dwell in dust," Isa. 26; and every one shall obey his call, and fill heaven and eternity with his praise. When he arose from the dead, he met his seeking ones with "All hail!" then was their joy great. But in vain do we endeavor to describe the joy both of the Redeemer and the redeemed at this morning of an eternal day; but "then shall we know if we follow on to know the Lord." Then shall Christ present his church unto himself with unspeakable complacency, Ephes. 5, and shall salute her with, "Thou art all fair, my love, there is no spot in thee;" and the saved multitude shall echo back, "Worthy is the Lamb," Hallelujah! "Salvation to God and the Lamb, for ever and ever. Our holiness is all from thee; our righteousness was wrought out by thee." And then, as they all take one more look back on what they are redeemed *from*, and as the full realization of blessedness makes them feel what they are redeemed *to*, (and that for ever,) every heart being filled with love, till then unknown, and every tongue with praise sincere, as with the voice of mighty thunderings, yea, louder than the ocean's mightiest roar, they again shout, "Hallelujah, for the Lord God omnipotent reigneth."—*Rev. John Cox, England.*

THE INFLUENCE OF CHRISTIANITY.

Infidel.—"No religion has produced such abundance of enthusiasm, fanaticism, false doctrines, and intolerance, as Christianity."

Christian.—Because no religion has roused, awakened, set in motion, so many ignorant and untutored minds. Most other religions have allowed men's minds to slumber; they have allowed men to be brutal, animal; to pass through life without thinking on the great subjects of God and providence, of duty and immortality. And if men never think on these subjects,

they cannot think wrong: if men never move, it is impossible for them to go astray; if they never act, it is impossible for them to act amiss. Christianity will not allow men's minds to slumber; it will have them awake and active. Its object is to make men intelligent and godlike; to make them think, and judge, and feel, and act. It aims at raising men to God; at making them sharers of his nature, partakers of his wisdom, his purity, and his love. And it is impossible to do this, without being the occasion of many and mournful excesses. Children are sure to stumble, when they first begin to walk; and the mind will stumble, when it first begins to think. We, none of us, should be able to thread our way through a wood with ten thousand false tracks, without getting, at times, a little out of our way: and the mind cannot find its way through a world of errors and delusions, without at times being led astray. It is impossible to conduct a multitude of free and thinking creatures, through the measureless distances between the cradle of a child and the mansions of the cherubim and seraphim in the kingdom of God, without tremendous risk. When I think of man's nature, and consider the object and character of Christianity, I cannot wonder that the gospel, in the accomplishment of its great, and godlike, its infinitely benevolent, but infinitely difficult task, should prove the occasion of many, and strange, and mournful tragedies.

But the gospel does not *cause* the evils which appear in its spread; it only reveals them. It does not *make* the weaknesses and faults of its disciples: it only makes them manifest. It draws forth man's mind in all varieties of circumstances, in the midst of all kinds of difficulties and trials; and thus reveals its powers and its weaknesses, its noble capacities of what is good and great, and its terrible liabilities to what is bad and fearful. It is a moral or spiritual influence, making a new creation, forming a vast universe of bright and fair, of beautiful and godlike creatures; and it is not to be wondered at, if in its difficult and perilous operations, it should, at times, give rise to strange disorders, to terrible and dark catastrophies. The creation of a universe of great and godlike beings, is inconceivably more difficult than the creation of the earth and heavens; and if the first creation had its chaos, no wonder that the second should have one too.

WORK THAT MAY BE DONE.—To those who wish to send out a cheap antidote to the Landis' heresy, we will furnish the regular 32 pages of this number, with covers, at the following low prices, *viz:* 12 copies, sent you free of expense, any distance under 3000 miles, for $1.—25 copies, for $2.—40 copies, for $3 —56 copies, for $4.—100 copies, for $7.

We have made arrangements to print any quantity that may be called for at these prices. If any wish to scatter them, send on your orders, and take the largest amount you can. No. 1 can be furnished at the same rates. Philadelphia has called for two hundred of No. 2, to scatter in that city.

AN ACROSTIC.

BEYOND expression, thy return we hail,
Industrious messenger! Welcome to all
But such as darkness to the light prefer:
Life,—Immortal life!—through Christ alone,
Embellish still thy bright unsullied page!

Eternal truth will still thy sheets adorn,—not
Xerxes like, in pomp, parade, and show:—
A far more wise and godlike course is thine!
Made plain in meekness, faithfulness, and love.
Inspired afresh—go forth—more widely spread;—
No faltering now! the harvest fields are white!
Explain, enforce, and vindicate the truth,
Regardless of the powers that may oppose.

Great is the work! and great is the reward—
Eternal Life! This short day of conflict
O'er,—and this frail mortal to immortal
Raised,—the crowns of your rejoicing hail—with
Glory crowned! will more than recompense, for
Every painful sigh, and suffering here.

Shall legions of opposing foes disturb
The soul engaged in such a cause? and with
Omnipotence—his shield and strength,—on whom
Relying,—finds a safe retreat? and will
Rejoice to know, he trusteth not in vain.
Still onward press, till toil in triumph ends.—D. W.

EDITORIAL CORRESPONDENCE.

Believing many of our subscribers would like to see what the feeling is abroad in relation to the revival of the EXAMINER, and to be cheered by these responses, we add several pages to this number; which, however, will only appear in the edition designed for subscribers.

The first of the following letters is from our old friend and coadjutor, who several years since, stood up for "life only through Christ," in his ministry in Scotland; and for a time issued a periodical in Edinburgh, defending the same. He was a Congregational minister in his native land. We have published large extracts from his works, as well as some entire pamphlets of his productions, when they first appeared.

From Wm. Glen Moncrie

LONDON, C. W., December 28th, 1859.

TO THE EDITOR OF THE EXAMINER—Before this date I ought to have acknowledged your kind gift of the first number of your revived EXAMINER. Without wishing to disparage in the smallest degree similar publications already in the field, I must cordially welcome your magazine, and augur well from the commencing number, regarding those that are to follow. The matter of this one is varied and instructive; as to the form of the work, it appears to be convenient, though the mere form is of secondary importance. The principles on which you design to conduct the Examiner, appear to me liberal and christian; I cannot imagine any one finding fault with them. Speak right out your sentiments on doctrine and duty; I believe every man in his heart will commend this course: in making this suggestion, do not conceive that I design to hint you have hitherto come short in this property as a writer; all my aim is to encourage you to be as manly and fearless as in the past. You may differ from me,—probably we already differ very widely on some points—but so long as you write in your usual style, and show sanctified love for Jesus and his cause, you shall have my welcome and my blessing, whatever it may be worth. "The Lord bless you and keep you."

My hope is you are encouraged to go forward with the publication. The friends have only to will you success and it is done. Your mode of conducting your publications is known; the matter, judging from the same experience, will be abundantly instructive, and hence no one need hesitate to join the list of your subscribers. But more than this mere personal benefit, your magazine is qualified to arrest the attention of strangers, and becomes, therefore, a wise mode of conducting a benevolent, a missionary enterprize. Over the land, I am quite sure, there are many able to assist you in your undertaking; and, whether you receive donations or subscribers, the same end will be gained. To say that your claims to support as a publisher, are such as to give you a right to it, is what I dare not affirm; nevertheless, my opinion is, your position as an advocate of truth, in a mercenary and bewildered age, entitles you to a large donation fo gratitude and substantial generosity. The price of the Examiner is small, well nigh ridiculously so. All this manifests on your part, a desire to do good; and gives your friends an opportunity of aiding you at little cost. A dollar!—can any of them withhold that? But when I say "you," be it understood, that I mean not you personally, so much as you relatively—relatively to ignorant men to benighted disciples, to the Head of the Church, who is to be honored by your

biblical productions. To the friends of Jesus, I beg to propound this question: What can you do for the Examiner? It is needed,—twenty like it are demanded to awaken attention to despised Scriptural truths. The Examiner cannot do everything, yet it can do something; it may differ from each subscriber on several matters, as each intelligent reader differs from his believing neighbor,—but then we are all at one as to life in Christ, the final triumph of righteousness, and the final purgation and glorification of the universe.

It is my opinion that as a rule, believers but imperfectly realize the fact that they are only *stewards* of the divine bounty. To acknowledge the stewardship is one thing, to perform its offices in a faithful manner is another. Time is a trust; talents are a trust; money is a trust. "The silver is mine, and the gold is mine, saith the Lord of hosts." Men may acquire property, but is it theirs after all? no more so than it was theirs anterior to their own being; no more than the hired superintendent and protector of an estate has a right to sell its trees, and corn, and cotton, to enrich his own family with the proceeds. If Christians were in a right state of mind, they would, when the claims of God's cause were pressed on their notice, ask such questions as these: How much may I withhold and be sinless? If I am a steward, have I a right to retain any more than what is necessary to the comfort of my family, in consistency with trust in him who is a faithful provider? How many stewards are clutching their Master's money? how many are laying up treasures on earth? how many grudge to part with a trifle even of what is not their own? "Freely ye have received, freely give;" is too often rendered practically thus, "freely ye have received, *avariciously retain!*" It is exceedingly desirable that these thoughts would present themselves to every reader's conscience. We love honesty between man and man; shall honesty between man and God be forgotten? How shall the grasping stewards meet their coming Judge? Will they hear the joyous announcement, "well done, good and faithful servants, enter ye into the joy of your Lord?" Perhaps I may be permitted to observe that in using property for the Lord's cause, it becomes us to *pray for wisdom to employ it in accordance with his own* will. This exercise of solemn and secret prayer, would tend to enforce upon our minds the fact of our stewardship, and, as it were, cultivate a divine integrity in our own hearts. "Lord, this money is thine, not mine, what will I do with it in thy service? Keep me from piling it up as if it belonged absolutely to myself; teach me how to earn the crown of faithfulness, in honestly using for thy glory all that has been committed to my temporary charge."

If we would only pray thus, how soon the work of mercy and truth would prosper in the world! As it is, Christians too often part with a very little for God, rather like one who is compelled to disburse by a civil judicatory, than with the free and sublime action of an honest man.

Again, *all giving from impulse should be avoided.* In such a mode of distribution there is no real integrity. A steward honest by impulse, and not from a consciousness of perpetual duty, would be despised in society. Many Christians melt and freeze in the most capricious manner. A sermon moves their hearts, and they give; a fine address at a missionary meeting awakens their sympathy, and Mammon relaxes his hold on the strings of their purses. But why do they need these appeals, and thawings and relaxings? Simply because they act as if all in their custody was their own. The Lord had spoken long before the sermon, or the speech was uttered; he had said, "Ye are stewards of the manifold grace (or bounty,) of God." Some reading these lines may recollect a period in the history of the advent movement, when the Lord was daily and hourly expected to revisit this world. Money then was of small account; a stranger might have it for the lifting; every appeal for the poor, or the necessities of the Master's cause, was answered with a shower of gold. Men in the faith, then transiently at least, reckoned themselves but custodians of heaven's bounty; and used it and made distribution, having the judgment before their eyes; but what a change took place so soon as the excitement and its resulting impulses glided down into the—alas! that it should be so—normal quiescence and all absorbing self-hood.

What! are the disciples owners now, instead of guardians? Is all integrity lost, till some deep stirring agitation shakes their hearts, and enthrones conscience on its imperial seat? My brother, let me say to the pious reader, the judgment is coming—the Lord is at your side, though invisible, at this moment; and as you are one of his representatives and stewards, he expects you to give—he commands you to give, without grudging to uphold his interests in the world, and support those faithful efforts made by his efficient servants. Act on principle, and you will have a wiser head, and a happier heart; act on system,—and after deliberate calculations as to his rights and your obligations. Those who wait for gales of impulse, are at the mercy, so to speak, of every calm and every breeze; but having principle as a guide,—a propelling power—one is like a screw steamship, that continues and completes her voyage, though every wind should sleep or oppose,

Those in love with the life-views and associated doctrines, justly exult in their biblical attainments; and are thankful to God for their emancipation from the fetters of ignorance. Ours has been a great deliverance; and we may wax loud in praise when we consider the deplorable condition of millions the world over. Our privilege is to pity them, not to despise their ignorance; once we were as benighted as they are. And what can we do for them? what should we do? Some kind soul guides us away from the thick jungles of error, and the Lord, I may affirm safely, expects us to repeat the favor. We see our fellow-men sailing on the troubled deep, and we are bound to erect a beacon on every rock; to sink a buoy at every sand bank, or hidden danger. Oh! that we felt the claims of Jesus on our generous action for dying men, Oh! that we could live more unreservedly for him, who "though he was rich, yet for our sakes became poor, that we through his poverty might be made rich." If we have life *in* Christ, heaven grant we may have a life *like* Christ. If it is not Christ-like, how can it be Christ-given? Paul had life from Jesus, and counted all things but loss for the excellency of the gospel knowledge; with his zeal, with a tithe of it, how useful undertakings would prosper, and how many would be turned from the ways of ruin! What the world requires is sound teaching, and gracious living on the part of disciples; the first comes with inherent divine authority, the latter is ocular demonstration of its vitalizing energy. But oh, may God forgive us, we talk of life in Jesus, and act no better, at least little better, than the unredeemed; we exult in the prospect of a celestial kingdom, and sweat and toil as if we believed the present a fact, and the future a dream; we mind our own things, but who minds the things of Jesus Christ? Let us suppose ourselves,—divine thought! may it yet be experienced by us all,—in the kingdom of Jesus, dwelling amid those glories that as yet eye hath not seen, and drinking at the fountains of perrennial joy; how will we regret our present indifference to his claims, and blindness to our responsibilities as the stewards of his beneficence. Every word spoken in his name will then be a theme of gratitude; every gift to his cause a pleasing remembrance; every prayer for the extension of his power in a wicked world a blessed event in our history.

May the godly readers of the Examiner hold you in remembrance at the throne of mercy; and may we individually be faithful unto death. Trust in the Lord, my brother, and be of good comfort; in all thy ways acknowledge him, and he will direct thy steps.

Yours, fraternally, WM. GLEN MONCRIEFF.

P.S. I will try to send you a contribution to the pages of your Examiner, now and then.

From Dr. J. K. Finley, Western Pennsylvania.

I received the EXAMINER you were so kind as to send me several weeks since. The feeling against me on account of my adherence to the life views, became so strong with many, that they would not go to a prayer-meeting when it was known I was to conduct it. Under all the circumstances, I thought proper to withdraw from all the social meetings of the church, and have not attended them for nearly a year. Our minister has repeatedly urged me to attend, and has professed to

have full confidence in my piety and fitness to take part in the social services, but until lately I refused his invitations. Lately there has seemed to be a change, to some extent, in the feelings of the most of those who had shown their dislike to me: so that I have resumed my place in the prayer-meetings, and expect to take the same part in them that I formerly did. It is astonishing what a tempest was stirred up for awhile, by such an humble individual as myself. And it is still more astonishing how many interested themselves in misrepresenting me and my views. I was represented as being an Atheist, a total unbeliever in the Bible—as holding views worse than either infidelity or universalism, &c., &c. The pulpit, like Esop's mountain, labored tremendously in several instances.

Some pleasant incidents grew out of these things. A clergyman in a neighboring city, an intimate and valued friend, let me know that he was very much surprised and sorry to learn that I held some dangerous heresies. I took the trouble to write him a sketch of the views, with the Bible authority for them. His eyes were opened. He told me he was above all things surprised to see how much there was in the Bible to sustain them. When I first saw him afterwards, he acknowledged that he felt deeply interested, and borrowed two or three books to read.

Some time afterward, a truly learned and excellent Doctor of Divinity, for whom I entertain a great respect, undertook to refute my views in conversation. I told him of the letter I had written to the clergyman from a neighboring city, and requested the privilege of reading it to him, as I had retained a copy. He said it would gratify him to hear it. Before reading it, I assured him I was a sincere seeker after truth, as much so as he could possibly be himself; that above all things I wanted the *truth* to rest upon in all that pertained to my eternal interests; and if he could point out anything that was opposed to the Bible, or, was not sustained by its clear teachings, I would pledge myself to blot it out for ever. He listened with close attention, and when I concluded, remarked, that it seemed very plausible, but I had made two or three assumptions. I asked him to point them out, and I would promptly discard them. "Oh," said he, "I don't exactly mean that; but I would like to have a copy to take home with me to examine, and *perhaps* I may give you my views of it some time again."

Another very gratifying occurrence took place about the same time. I was sitting in my office, after the family had retired, as is my custom, reading and studying, when there was a very gentle ring at the door: on opening it, I was rather surprised to find a clergyman, an old acquaintance of mine. After sitting a few moments, remarking on the passing occurrences of the day, he said: "Doctor, I have heard much lately of certain theological views you are said to hold, and, if you have no objections, I would like to hear from yourself what they are." I told him I would inform him with pleasure, and I wished all my friends knew them—I was not ashamed of them, and fully believed they were the truths of the Bible. "Well," said he, "I have known you long enough to feel satisfied you would not believe anything that you thought opposed to the Bible." I then gave him an account of the circumstances that led to my writing the letter above referred to, and proposed reading it to him, which he gladly assented to. I can assure you I never saw any person listen with more interest to a letter than he did. When I was through, he got up, and approaching the table where I sat, he said, "Doctor, I want you, as a special favor, to allow me *for my own use*, to take a copy of your letter." I gave it to him, and he and another clergyman copied it together, as he afterwards informed me. He, moreover, said, he could see nothing in it but what appeared well sustained by the Bible, and urged me to have it published.

I will just say to you, that it is a "bird's eye view" of the subject in a connected form; and just such a presentation of the subject in a short space, as I felt the need of myself, very much, when I first began to investigate it. If you think it adapted to the Examiner, I will copy it for you in instalments, as it will probably be too long for a single number. Should there be, as I hope there will be, many new subscribers, to whom the life and death views are new, I think it will be a help to them. I have no choice about it; just decide as you think best for the interests of the Examiner.

I remain, very truly, your friend and brother in Christ.

REMARK BY EDITOR OF EXR.—Let us have it, Doctor. Excuse us for inserting the above letter. It was too good to keep to ourself. TO OUR READERS.—Dr. Finley is a member of the Presbyterian Church. Our Methodist officials had best to hurry on Landis' work.

ISAAC DIMNICK, ESQ., writes from Lasallie Co., Ill.

I am glad the "BIBLE EXAMINER," after so long a suspension, has made its appearance again, with the same neat exterior, and containing its accustomed clear and unsophisticated explanations of gospel truth. I hope to procure others to subscribe, but do not expect much. I doubt whether, after all, you can sustain the paper permanently; for when I see men care so little about examining the Scriptures, directly themselves, but preferring to rely entirely upon the teachings of the popular ministry, for the establishment of their faith and practice, and from that, or some other cause, misrule and anti-gospel delusion is made the order of the day, I am led to despair of seeing much more good to be done. Truly, we have fallen on perilous times; but I pray you may have faith and means to persevere, and that you may be enabled to stand fast, with your loins girt about with truth, and to fight the good fight of faith, till you shall be relieved of your responsibility, and in due time, be amply recompensed for all your labors by Him who is the truth and the life, and who hath said, "Behold, I come quickly, and my reward is with me."

Yours, in the love of Christ.

ELD. C. W. LOW, writes from Chatauque Co., N. Y.

I received, a few days ago, a very neat number of the "BIBLE EXAMINER," for 1860. I have read every word it contains, and I pronounce it not only *good*, but *very* good. I was glad to receive it, because it informed me that you were yet alive; not only so far as this existence was concerned, but alive in the great truth of God, and the blessed cause of Christ, our dear Saviour. Though you and I may differ some, in some things, yet I can say from a full heart, *God bless you.* I expect, at least I will try, to meet you in that blessed and beautiful home, of which you have made mention, in your rich discourse on the "saint's inheritance." I am not "sighing for heaven," but I am sighing for the return of my Lord, to bring in immortality, and universal peace. My faith grows stronger and stronger in the sublime, God-given doctrine of "No immortality, nor endless life, except through Jesus Christ *alone.*" May God bless you in your labors to bring men out of that broad, deep ditch of human tradition, which makes void the word of God, and renders it of "none effect." I am trying to do what I can in the cause of Christ; but O, how dark is the human mind in relation to the truths of God's word. I know it is but little that I can do, but I hope and trust that God will bless that little, at least to my own salvation.

H. H. HALL, writes from Miami Co., Ind.

I received your first number of the "BIBLE EXAMINER," and will assure you, I was glad to see it once more make its appearance. I have long desired to hear from your pen again, and have often wondered that you were silent so long. I presume, however, you have been faithfully engaged in sounding the gospel trumpet from the desk, and thus convincing men of righteousness, *death*, and of a judgment to come. I am still happy in the belief of those glorious truths you have so long and ably advocated, and which are steadily and so surely making their way into the minds and hearts of men. Education has so strong a hold upon the mind and heart, that it requires a tremendous effort to get Christians even to *look* at these subjects, not to say embrace the truth. Hence progress must necessarily be slow. There is, however, no cause for discouragement: for

when the truth is properly presented, it cuts like a two-edged sword, causing reflection and investigation, which lead all candid minds to embrace it.

Would Christians give up the fables, and sectarian feelings they cherish, and receive the unvarnished truth of God, and then not be ashamed to proclaim it to the world, how many thousands—who have been driven into Universalism and infidelity by the endless torment theory—would forsake the way of sin and death and lay hold on eternal life. What fearful responsibility then, rests upon all rejectors of the truth, and especially the watchmen on the walls of Zion, who fail to present it to their people, or refuse to have it presented to them. May the Lord bless and prosper your renewed efforts to comfort the hearts of the children of the kingdom, and spread the truth through the land. I have done what I could in the way of getting subscribers, and shall try to get more. I hope and trust the brethren will take hold of this matter and see that your subscription list is largely increased. The work is decidedly cheap, too cheap I am afraid to meet expenses.

CHAS. H. SUTTON, Philadelphia Co., Pa., writes:—

I have received, and read the first No. of the "BIBLE EXAMINER" for 1860. (Welcome "Bible Examiner!") I like its neat appearance, but I like its matter better. I always did like it, and was sorry when it was "suspended;" and am glad to see it again. I hope it may continue while time shall last. Its Editor, under God, was the first person who led me to examine the glorious truths of "Life only through Christ, and the destruction of the wicked;" and the Lord opened my heart to receive them. Praise His Holy Name!

It is two years to-day since I withdrew from the M. E. Church, on account of these glorious truths. I have never regretted the step I then took. My faith in God's word is stronger than ever. I pray that our Heavenly Father may bless and prosper you in "every good word and work:" but words and wishes will not publish the Examiner, so please find enclosed five dollars.

MRS. POLLY G. PITTS, Rock Co., Wis., writes:—

How glad I have been of late, in receiving the BIBLE EXAMINER. O, how it revived old associations. How glad I was to know that you were alive, and had the same desire as myself, that the children of God might have a medium through which to communicate their thoughts untrammeled. I bless God that He has holden you up, and used you as a polished instrument in his hand, to give light to those that sat in darkness and the shadow of death. My prayer shall be, "Lord, sanctify the instrument, and make it meet for thy coming kingdom, through Jesus Christ, the life-giver." I bless God for the sweet refreshings that I have had in times gone by, and of late. I feel that His word is "a light to my path and a lamp to my feet;" it is my comfort by day, and my song in the night. I feel it is a perilous time; men are lovers of themselves, covetous, proud, &c. Many have a form of godliness, but deny the power. I sometimes feel like Luther, when he said, "Shall every one who ventures to lift his head in defense of God's word alone be struck down?" God forbid.

WM. B. WADE, Kosciusko Co., Ind., writes:—

I have received the BIBLE EXAMINER, No. 1, for January, 1860; and I assure you, I was glad to hear from you once more on earth, and to receive the Examiner; and shall willingly patronize it so long as you continue to give us the truth of the Bible on the great subjects to which the paper is devoted. I have missed it very much since you ceased to publish it. I esteem it one of the best papers now published.

May the Lord bless and preserve you, my brother, is my prayer.

DR. BUXTON, Worcester, Mass., writes:—

BRO. STORRS.—You still live: bless the good Lord. Give us your monthly visitor. I will rejoice that "among the uneducated masses" there are "minds logical" enough to work Landis' "exceedingly labored annihilation" to good advantage. Alas! "Doctors," your divinity is very sick.

L. P. JUDSON writes from Lockport—

I yesterday received your favor in the form of your specimen No. of the EXAMINER. I rejoice that it is in your heart to resume the publication of that venerable Pioneer paper on the blessed theme of *Life only through Christ*. Our mission at this day undoubtedly is, *Christ the great Life-Giver*; and that he will establish a government in righteousness for the redeemed, that will prevail in equity and stand forever. What unsearchable riches are here found! "O, for a thousand tongues to speak the great Redeemer's praise." God speed you in your renewed efforts in this glorious cause.

I have not accepted your conclusions on the subject of the manner of finally disposing of the wicked. But I can sympathize with you in being forbidden to speak through the papers that are now published. We can speak, *if we speak to please them*. That I can do in any orthodox church in the land. What are we better than they, then, if that is all the liberty we have? That *liberty* is unworthy of the name, which consists only of permission to discuss one side of a question. That liberty, the Pope will give. It is folly for brethren to flatter themselves that they are publishing a paper on the principles of religious freedom, when this is their rule. But, our fathers fled from persecution in the old world, and came here, and put to death the Quakers and Baptists. The good Lord pity poor human nature.

RUFUS WENDELL writes from Albany—

I make haste to say, that the revival of our dear "EXAMINER," gives me and others here the profoundest satisfaction. I am tempted to wonder that so important an enterprize came to the birth, without my receiving the slightest hint of what was going on. But no matter for that; I do rejoice and will rejoice; and I *hope* the time is not very far distant when the interest I feel in the Examiner will have a practical look on your subscription book.

PARKER SAWYER writes from Wisconsin—

The first number of the BIBLE "EXAMINER," Vol. 13, 1860, is received, and I am pleased to welcome its appearance again. I like its style, form, and much of its matter. I could not counsel its republication, for I have not faith in its success; not because it will not be deserving of it, but because of the prejudice of many against some of your views. You know well I am not agreed with you on some points of doctrine, but I regard your efforts to prove from the word of life and reason, that there is no future life except through Christ, and consequently, the *wicked will not live again*, as worthy of you, and the attention of the whole brotherhood. Concede the re-living, *suffering* and decease of the wicked in the future state, and you make God malevolent, and thereby abandon the only standpoint of successful opposition to the sentiment of endless misery. Success to you in your efforts to give "life again" to the Examiner.

PHILADELPHIA.—Since the issue of our first No., the EDITOR has visited that city, and spent two Sabbaths with his friends there. It was a time of much interest. Mr. BARTINE, an eminent Methodist Minister, gave a discourse on the conscious state of the soul after death, in the afternoon of the first Sabbath. It was advertised to be reviewed the next Sabbath, "by GEORGE STORRS, of New-York." It was reviewed morning and evening, in the presence of many attentive hearers: a number were Methodists. The review was reported and may hereafter be given in the EXAMINER.

About one hundred subscribers were received for this Magazine, while in that city; and there was much joy that they were to have it in its "resurrection body;" and the hope was expressed, that it might "not die any more." Judging from the responses received thus far, it is fair to conclude, it is not likely to do so. Its EDITOR revived it under a deep and prayerful conviction that faithfulness to Christ, his Lord and Redeemer, demanded of him the effort. With such convic-

tion, without taking counsel of any man, not even his most intimate friends, relying on his divine Master, he determined to issue a sample number; and without a dollar to begin with, he sent it out at an expense of near eighty dollars. The result has been gratifying and cheering to his heart, and has confirmed him in his first impression, that duty to Christ, and regard for His truth, demanded this hazard of faith at his hands. To-day, he "thanks God and takes courage;" and hopes all the friends of the truth, of life, future and eternal, only through Christ, will do the same.

To our Friends and Patrons.—This number of our Magazine comes to you with forty pages, instead of 32. These eight pages have been added because we had no other means of giving you an idea of the feelings and sentiments of many, "scattered abroad," in relation to the revival of the Examiner. We cannot promise that future subscribers will receive the additional pages, unless they are ordered very soon. Nor will they in any case, be included in such copies as may be ordered for gratuitous distribution; especially at the prices we have given on page 64: which please see. One cent per number must be added for copies with the extra pages. We have incurred an additional expense of some $15 in inserting this extra matter; but trust our friends will be benefitted by it. About 20 other letters, marked to go in, are crowded out from necessity.

The friends in Philadelphia are determined the Methodists, in that city, shall have a chance to see what heresy their *official* publishers, in New York, have been furnishing by the issue of Landis' work: they have ordered two hundred copies for gratuitous circulation in their city. Let New York not do less; and let all the friends of truth through the country do the same.

"Human Destiny. A Discussion. Do reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? Affirmative, by Rev. C. H. Hudson. Negative, by Rev. S. Cobb. Boston: Sylvanus Cobb, Publisher, 1860."

We acknowledge the receipt of this work from "C. F. Hudson." We have not been able to give it an examination, and cannot, therefore, speak of its merits. It has 478 pages, 12mo. Prof. Hudson occupies about 150, and Mr. Cobb 300, or more. So far as the number of words is concerned, Mr. Cobb has the heaviest argument.

Letters Received since the issue of No. 1, up to Jan. 20.

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ıus Cobb, Publisher, 1860."
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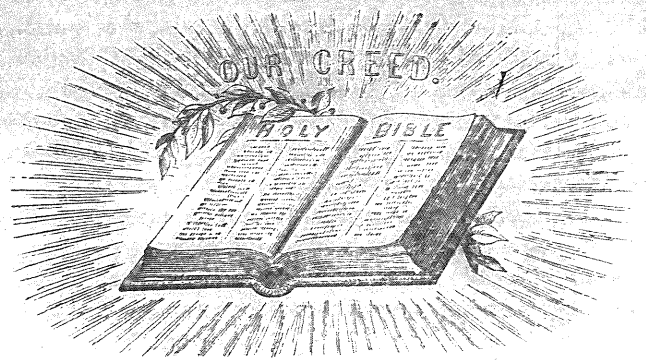

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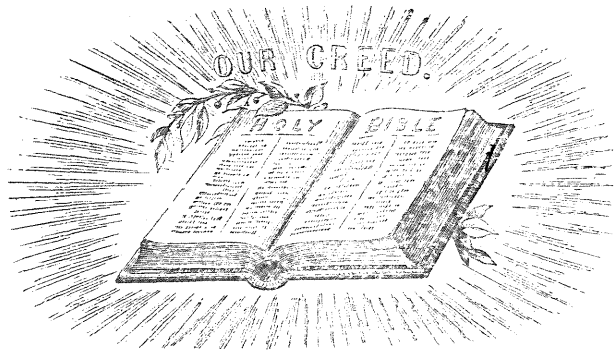

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We owe an apology to our subscribers for the length of the article on "The Soul Saved or Lost." It occupies more space than we expected or intended; but it could not well be divided. We trust, however, that none who read it will regret its length.

The continued notice of R. W. Landis' work, otherwise *Methodism* in its new dress, will tend to set that personage in his true position before our readers, and show how premature has been the "*praise*" bestowed on his labor. We deplore the necessity of noticing such a writer, as he can hardly be exposed in his true light, without a seeming harshness, which is not agreeable to our feelings. But our notice of this effort of Landis and his Indorsers, is undertaken with the conviction that we act in accordance with the Apostle's instruction and injunction to Titus, Chap. 1: 10 to 14; which, please see. We know of no case to which the Apostle's language more perfectly applies than to the author and abettors of "Landis' new work."

An excellent article from Moncrieff, on "*Trusting God for this Life*," is reluctantly laid over till our next number: also, the "*Letter to a Clergyman*, by Dr. Finley." This latter cannot well be divided, and ought to appear all together, that it may be in a form to be circulated among the Presbyterians. Coming from a member of their own church, it contrasts to good advantage with such a work as that of Landis. Though there may be nothing peculiarly new in the "Letter" on the Immortality question, we think it will be read with deep interest by thousands of ministers of the Presbyterian and other denominations, if laid before them. That this may be done, we will furnish the number of the Examiner containing it, for $6 per hundred, for cash, and send them free of expense, if ordered before it goes to press. The order must reach us by the 20th of this month, (March.) The same number will contain Moncrieff's article, which is worth more than gold.

Canada Subscribers are not charged *extra* for the postage, though we are obliged to pay it. We leave them to send us the amount or not, as they choose.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. MARCH, 1860. No. 3.

THE SOUL SAVED OR LOST.

"For what is a man profited, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—Math. 16: 26.

This text has been selected as the foundation of discourse by all the professed ministers of the gospel. And it is one on which as much *fancy* has been expended as almost any other in the Bible. The reason of this is—It has been assumed that the soul is what it is not; and the context—as usual with many theologians—has been overlooked or disregarded. In this way the true meaning of our Lord, in this grand inquiry, has been neglected and a fanciful construction put upon his words.

It has been *assumed* that man is possessed of an immortal entity, or internal being, called the soul, and that this soul is deathless in its nature, and "must exist as long as God exists." With this view, the "loss of the soul" is made to consist in its endless sinning and suffering, without mitigation and without end. In that state, it is affirmed, it will be eternally *progressing* in knowledge, wickedness and woe. The sentiment is thus expressed by one of the most eminent ministers of the age, Prof. Finney, of the Oberlin Institute, Ohio. He says—

"The law of progress cannot be arrested by any amount of sinning." * * * "What follows from these established laws of the human mind and of human existence! Let your reflections trace out the fearful results which accrue from these laws of eternal progression." * * * "O look upon that sinner after he has passed along through millions of ages of his unceasing progression in knowledge and in growing capacities for sin and suffering. Hear him. He says, 'Hell knew but little of sin and suffering when I came here, compared with what I suffer now! They all then sinned and suffered but little, even taken in the vast aggregate, compared with what I sin and suffer in my own single being now! Alas, I seem to have all hell in my own bosom! I sin and suffer enough with my vastly

augmented powers to make an awful hell, even if these agonies were equally distributed among myriads of my fellow beings.' How awful! Sin, misery, and ruin enough to make one awful hell, locked up in the bosom of a single sinner." * * * "No forms of estimate can reach its appalling magnitude."

The Prof. proceeds to make the sinner, after he has passed on beyond those "millions of ages," say—

"My miseries have only begun. This soul of mine has only begun to know how to suffer the real sufferings of the damned. Its keen sensitiveness to agony has only begun to develop itself. Yet at some period in the flow of endless years of progression in sorrow, each one will say—'If all the universe, at the moment of my death, had taxed their minds to the utmost to conceive the guilt and miseries that wring my heart, they could not have even begun to reach the appalling estimate!"

Such is what this eminent minister, and those of his view of the soul, would call, "The loss of the soul." They are sincere and honest in their convictions, no doubt; but none the less mistaken on that account.

Let us, then, see if we can ascertain the true meaning of the term *soul;* for without this, how can we know what it is to lose it? Its primary sense we first look for. The term occurs for the first time in the Bible, Gen. 2: 7. "The LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul.*" Thus it is seen, it is *the man* that is *the soul*, and not a part of him, or an internal entity. The man formed of the dust is a soul, but without life till made to breathe by the infusion of breath, which caused the blood to circulate, producing life, and making man a living soul.

This phrase, *living soul*, is not peculiar to man, though this does not appear so distinct in our translation. The original is *nephesh ha'yāh*, and is used four times in the first chapter of Genesis in reference to the cattle, fowls, fish and creeping things that live by breathing: they are all called *nephesh ha'yāh*—"*living souls.*" This fact shows the term soul relates to the *personality* of a creature which has lived, may live, or does live by the spirit of life; and not to a distinct entity, being, or existence, supposed to dwell in a living creature: it is the living creature, itself, that is the living soul—its proper personality.

When Abraham departed out of Haran, it is said, He "took Sarai his wife, and Lot, and all their substance, and *the souls* they had gotten in Haran," &c. Surely, here is no idea of such souls as men talk about, *i. e.*, of "immaterial entities;" but

persons are spoken of. When the Evangelist, Luke, says, "We were in all in the ship two hundred three-score and sixteen souls," Acts 27: 37, he is not talking of internal entities, but of persons.

It is said, "The soul must be distinct from the body, else what propriety in saying, '*My* soul?'"

If such expressions prove the soul distinct and separate in its existence, it does so in relation to God, for God saith, "*My soul* loathed them, and their soul also abhorred me." Zech. 11: 8. Is God a double or two-fold entity as well as man? or, are such forms of expression used merely to express emphatically the personality of the speaker, or the person spoken of? Look at Jer. 51: 14, "The LORD of hosts hath sworn by *himself:*" the original is, by His *nephesh*—His *soul.* It is thus evident that His soul is Himself. So a man's soul, strictly, is himself—his person.

To suppose that a distinct invisible entity is intended by the term *nephesh*—the term usually translated soul in the Old Testament—is so palpably an error, that we cannot see how any well-informed person can persist in claiming it; for nephesh has *forty* different English representatives in the O. T. This fact the "American Bible Union" have shown. The term is rendered he, her, himself, body, mind, creature, man, dead, person, they, heart, appetite, greedy, lust, &c., &c. Can any one believe, if man possessed such an entity as is usually called soul, a term would have been chosen by the Spirit of God to identify it, that is susceptible of so many and so various translations or significations?

Take one more illustration, Psa. 42: 5. "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God; for I shall yet praise Him."

This looks, at first sight, like favoring the common notion of an internal entity called the soul; but let us examine. What is it addresses this soul? Do you say it is *the body?* But you forget, it is affirmed, "the body has no intelligence or knowledge of itself," and could not, therefore, be an independent speaker. But suppose the body is the speaker,—Is not the language strange in that case? What do we see?—A poor frail body talking to an immortal soul, and expostulating with it for being cast down, and exhorting it, to "hope in God, for *I*"—*the body*—"shall yet praise Him." The body is more hope-

ful than the soul, and the soul is exhorted to hope in consideration of the prospect that the *body* will yet praise God!

Is it not both more natural and Scriptural to understand this language as the strong and emphatic expression of personal feeling? as if he had said, "Why am I cast down in mind? I will hope in God, for I shall yet praise Him." He speaks of himself, and strives to encourage himself in his state of depression. His soul is himself—his personality.

I return now to our immediate subject, the loss of the soul, spoken of in our text.

Luke, in recording this same discourse, varies the language thus:—"For what is a man advantaged, if he gain the whole world, and lose *himself*, or be cast away?" Luke 9: 25. Thus one explains the other; and we see *the soul* is the man *himself*.

It may be proper that we should make a remark here on inspiration. To contend—as some seem to do—that the *words*, recording a transaction or doctrine are all inspired, is to bring discredit on revelation itself. We see in the case before us, that Matthew and Luke differ in their *words*, in recording the discourse of our Lord; each expressing the sentiments of their Master in their own phraseology, or language peculiar to themselves: but there is a perfect harmony in the *sentiments* recorded, and one helps us to understand the other, and to get the true idea of our Lord. Hence, we say, the inspiration is in the sentiments uttered by Jesus, and not in the words employed by the Evangelists in making the record.

Two men returned from sea may give an account of a fellow-sailor lost on the voyage: one may say, "he was lost overboard;" the other, "he was drowned." Each expresses the same idea, or truth; but each does so in his own words. So with Matthew and Luke; and their testimony is harmonious by admitting the inspiration is in the sentiment, not in the particular words of the record.

We shall now proceed to an examination of the context in order to arrive at the true meaning of the term *soul*, in the text; and may then apply the subject.

It is important that we look at the occasion and design of the discourse of which the text is a part. Observe then, the Saviour once told his disciples, "I have many things to say unto you, but ye cannot bear them now." He perfectly understood

human nature, and knew that long established prejudices could not be overcome at once; and by communicating too much that is new and contrary to our previous ideas, persons are often prevented from examining a subject at all; or if the examination has commenced, they are liable to be thrown back entirely. When the most cautious and wise method is adopted in communicating truths that are new and startling, or contrary to previous notions, it will have the effect on many minds of turning them back: they seem unable to advance at all from their old beaten paths. Such was the case with a large portion of our Lord's hearers and disciples, at the close of his memorable discourse on LIFE only through Himself, recorded John 6th —when "many said, This is a hard saying; who can hear it?" and "From that time many of his disciples went back, and walked no more with him:" John 6: 60–66. Jesus had, therefore, to carry the apostles forward slowly and with peculiar caution, lest they stumble, fall, and forsake him. At the time our text was uttered, the period of our Saviour's death was drawing near; and it was essential to prepare and fortify the apostles' minds for such a dreadful shock to their expectations. Like the Jews, in general, they supposed "Christ should abide always"—*i. e.*, remain with them as their *King*. Unless, therefore, their minds were prepared beforehand, their faith in Jesus as the Christ, the Messiah, or anointed King of Israel, would be likely to fail utterly. To prevent such a catastrophe—as we shall see—our Lord prepared their minds by his heavenly skill.

He understood another principle which too many seem ignorant of, *viz.*: that persons openly committed to a truth are thereby much better fortified against apostacy, than those who, though they may be favorable to the truth, have never openly avowed their regard for it, or confessed their faith.

There are many persons who see truth, though not in its fulness, because they fear to commit themselves to its leadings till they have surveyed their surroundings, to see what effect will be likely to follow, to them, from an open avowal of the truth. They look all around, on every side, to see how it will affect their influence, name, business, or standing in society, or church relation. By such a course clouds obscure their vision, and they lose sight of the truth so far, that its charms fail to attract them: they left open a way to retreat before commit-

ting themselves, for fear they might find it too difficult to follow truth wheresoever it might lead. Such, therefore, may be expected to leave truth to struggle on, by itself, till such times as it can make itself popular without their aid. If, however, a person commits himself openly to the truth, at its first discovery, he is not in so much danger of forsaking it, in time of trial, as one who is not thus committed; because the difficulties may be as great to go back as to struggle onward. Hence, the first step for security, to one who sees the truth, is openly to commit himself to it. Our Saviour would fortify the minds of His disciples for the terrible trial of their faith which they were shortly to pass through by His death.

Up to the time of the discourse, from which our text is selected, Jesus had never told his apostles, in so many words, "I am *the Christ*," but left them to learn it from his teaching and works. Had He announced himself as the Christ, in direct terms, it would have been the same thing as to have proclaimed himself *King* of the Jews; and his enemies could have said in truth what they said falsely, *viz.:* that He claimed kingly authority, thereby invading Cæsar's rights. This silence on our Lord's part, in not announcing himself *the Christ—the King*—and in charging His disciples to tell no man so, during his life-time, was to avoid giving His enemies the occasion they sought, till His work of teaching was finished. But as He drew near the time of his death, He commences a discourse with the apostles, by drawing out of them a confession—openly made—of their faith in Him, and thus preparing them for the sad tidings He was about to communicate of his being put to death.

We now look at the connection of our text. Jesus had, in the first part of the chapter, warned his disciples to "beware of the leaven"—*i. e., doctrine*—"of the Pharisees and of the Sadducees." This was important to prepare the way for teaching the truth on the subject of the resurrection, which He was about to bring to their minds in his discourse. The Sadducees denied any resurrection of the dead. The Pharisees pretended to hold the resurrection, but it was in fact nothing more than a transmigration of souls. Both of these sects were holders and promulgators of false doctrine; and our Lord warned his disciples to beware of their "doctrine." And "when Jesus came into the coasts of Cesarea Philippi, He asked his disciples, Whom do men say that I the Son of man am? verse 13. Thus cautiously He approaches them, to draw out their own faith, that they may be openly committed to the truth. The disciples' reply to this inquiry shows what was the doctrine of the Pharisees. "Some say, thou art John the Baptist; some, Elias; and others, Jeremiah, or one of the prophets." Such were the surmises of some Jews, Herod, and perhaps others.

The next question goes to test the apostles, whether they were following the popular current of theological teachers of those days, or whether they dared to be singular, and confess a different faith. "Whom say *ye* that I am?" Now is the time to make an open confession, and thus put up one barrier against apostacy when future trials arise. Who does not know how much easier it is to draw back on any doctrine where no open acknowledgment has been made in its favor? Some persons always stand in this position of keeping the way open for a retreat when the battle rages too hot for them: "We never professed to believe it," say they, as they carefully hide themselves from the storm; while the thoroughly committed breast the howling tempest, and come out with an increase of confidence in God and in His truth. These have confessed Christ and his words, and He will confess and uphold them; while the others have undertaken to be their own keepers, and hence stumble and fall: they "loved the praise of men more than the praise of God;" "verily, they have their reward."

To the question, "Whom say *ye* that I am?" Peter seems to have answered for all his fellow apostles; hence it may be regarded as the confession of all: "Thou art *the Christ, the Son of the living God.*" Noble confession: worthy a Christian: an "article of faith" never to be forgotten; and superior to all the human creeds in Christendom; and so Jesus characterized it when he responded, "Blessed art thou, Simon Bar-jona"—*son* of Jona—"for flesh and blood"—human teachers, such as Pharisees and Doctors of Divinity—"hath not revealed it unto thee"—did not teach it you—"but my Father which is in heaven;" *i. e.*, through the Spirit's teaching by Christ, and the works He performed. By yielding to such testimony, with a willingness to learn, Peter and his fellow-apostles came to the settled conviction that Jesus was the anointed King of Israel—the Son of the living God. "Blessed"—happy—are all who in like manner become settled in this great truth; for if those who saw

were blessed in their faith, "Blessed are they who having not seen"—as did the disciples—"yet have believed."

Our Lord Jesus now approaches another step towards the announcement of the afflicting truth of his death: and He does so with a skill which shows him to be "the wisdom of God." He first assures his disciples that upon "*this rock*"—the truth embraced in Peter's confession—"thou art the Christ, the Son of the living God;" so we understand it—"upon this rock will I build my Church"—this grand truth is the corner-stone of the Church of Christ: let that fact be ever remembered. Still further to fortify their minds for the awful event of his death, He adds, "and the gates of hell"—*hades*—"shall not prevail against it." As to the meaning of this expression, it has been explained to signify, that all the policy and power of hell should not be able to overthrow His church; the expression being supposed to have reference to an ancient custom of holding courts or councils of war in the porch or court of the city gates, ready to issue forth on their enterprises. However true such an idea may be, we are sure it is not the idea intended by the Saviour.

There are three Greek words in the New Testament translated *hell*, viz: *Gehenna*, *Hades*, and *Tartarus*. The first is that which applies to the punishment of the wicked; the last to imprisonment; the second, hades—is that used by our Lord in this discourse. It occurs eleven times in New Testament Greek, and is ten times translated *hell*, and once *grave*—"O grave"—hades—"where is thy victory?" 1 Cor. 15: 55. The original word signifies covered or hidden: and properly applies to the grave, or the hidden state of the dead. Dr. BLOOMFIELD, in his critical notes on the New Testament, edited by Prof. STUART, late of Andover Theological Seminary, on this text, and on this term in particular, says: "Now certain plausible senses have been propounded: but, besides that they are far-fetched, the constant import of the phrase, both in the Greek Classical, the Old Testament, and Rabbinical writers, (where it constantly means the grave, or the entrance to it, the state of the dead,) must determine it to mean simply *death*."

This statement we regard as mainly accurate; and it harmonizes with the design of Jesus, which was to teach his disciples, that though He was about to die, and that they too would die—contrary to their expectations of his course and reign—

they need have no fears that death or the grave would prevail against his Church—for He would rise from the dead, and thus secure the resurrection of all his followers—his church—to *life eternal*. Death should be abolished, so far as it stood in the way of glorifying His church, built "on this rock."

How important was this information, and how well calculated to keep the disciples from final apostacy when their Lord should be put to death, and all their hopes, for a time, blasted. How hath our blessed Lord provided for the trials, and armed his followers against the strongest temptations to let go their faith in him. Happy, indeed, the man who sits at Jesus' feet and learns of him.

He next informs them that they were to go forward with the work of establishing his truth; and though the language is somewhat figurative, yet it expresses the idea that among the apostles, Peter was to act a conspicuous part in establishing that truth; which was the fact. The language "bind" and "loose," I apprehend, means no more than, *forbid*, or declare *lawful;* and is confined to the apostles, and extends to no Successors; for they had none, and never appointed any; and the language itself forbids the idea—"Whatsoever *thou;*" not some one or many coming after "*thee.*" No, the authority given to Peter, if it embraced his fellow apostles, embraced no others—no successors—it was not, and in the nature of the case, could not be transferable: all others—from that day to this—pretending to possess such authority are anti-Christ, and carry the mark of rebellion against the *head-ship* of Christ and His church.

Our Lord, after having said thus much—lest his disciples should now feel at liberty to announce at once the anointed King of Israel, "*charged*" them "that they should tell no man that He was *the Christ.*" He himself had never, among the Jews, made such an announcement; and to no others, save to the woman of Samaria: and He had avoided it for the reason we have before suggested, *viz:* that the Jews should not justly accuse him of claiming to be their king; thereby giving them what they would regard a just ground to accuse him to the Roman government, and cause him to be put to death under the appearance of law.

The way is now prepared, and Jesus proceeds with the disagreeable announcement of his death. "From that time forth

began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be *killed*, and raised again the third day.

Terrible tidings to the disciples! How unreconcilable, in their minds for the time being, must such a declaration have been! How had all the previous part of his discourse, for the moment, been obliterated from their minds! How had consternation and amazement taken possession of their hearts! The very pall of annihilation seemed to hang over them and all their cherished hopes! No wonder that in their first paroxism of amazement, "Peter began to rebuke"—*advise*—"him, saying, Be it far from thee, Lord: this shall not be unto thee." Spare thyself, Master—is the language of poor heart-smitten Peter. He had a lesson now to learn that was bitter indeed. O, what disgrace, reproach, and loss of reputation was like to come upon these disciples, a short time before so hopeful, and full of glorious anticipations of worldly prospects! Must all be laid in the dust so soon? "Spare thyself, Lord:" little then understanding his own heart and its ambitious desires. Such is often the case with professed followers of Christ. They think it is concern for Christ which makes them act, or give advice to others to act, as they do, when in fact it is quite as much a concern for themselves, or their own reputation, as concern for Christ; yet they may have—as Peter doubtless had—a concern for Jesus also.

Jesus "said to Peter, Get thee behind me, Satan: thou art an offence"—an obstacle or stumbling block—"unto me"—one that hinders by wrong counsel, however well intended—"for thou savorest not the things that be of God, but the things that be of men"—human wisdom; which forsakes the path of duty, where God calls them to walk, rather than be exposed to suffering and reproach. Such is the course of unsanctified and unsubdued human nature.

There is an apparent harshness in our Lord's words to Peter, which is the fault of our translation. The term *Satana*—translated *Satan*—primarily imports no more than *adversary*, or an *evil counsellor*. Peter was such in this case. God's counsel required, for the redemption of men from death, that His Son should be made a perfect Redeemer through suffering and death. Peter's counsel was to avoid the suffering and death.

Thus his counsel was evil, and not in harmony with the purpose of God; though it very much resembled that of many who would think themselves highly reproached if their time-serving and popularity-seeking was openly rebuked; yet they profess great regard for the cause of Christ. It is a popular Christ—an honored Christ, they are concerned for. A suffering Christ—a reproached Christ, dying in dishonor, is not the object of their love or regard. Alas! how many of these unsanctified Peters there are to be found in Christendom.

Our Lord now proceeds to inform his followers that they have nothing to expect—in his service—from this world but sufferings, reproach, and death. Their worldly schemes of aggrandizement must be abandoned if they intend to be truly his followers—"If any man will come after me let him deny himself"—cease to be seeking selfish and worldly ends, such as ease, sensual gratification, or looking to popular favor, such as only men of the world can expect—"and take up his cross"—whatever reproach and suffering may be the result of strict adherence to Christ and his truth—"and follow me"—wherever Christ may lead; not only through good report, but through evil, also. It is enough for the disciple to be as his Lord. If Christ was despised and rejected of men—*i. e.*, of the Rabbis, and professed religious teachers—for such ever have taken the lead in rejecting the meek and lowly Jesus—let not his followers expect to escape: they too must suffer and be despised; and should not count even upon their lives, which will be in jeopardy by their strict attachment to Jesus and his truth. It is said by some men, that "Man is a *religious* animal." If they had said, "Man is an *irreligious* animal, averse to all moral restraint, and *deifying* himself," they would have been much nearer the truth. Superstition and self-ism is rife enough in the world, and among men; but it is the natural and implacable enemy of that religion Jesus came to teach and establish; which is a triumph of principle, and the divine life from God, over animalism; which latter is sensual, worldly, devilish. Such an antagonism every follower of Christ must encounter; and if he makes up his mind to follow him, at all hazards, he will find our Lord's words not an unmeaning admonition. The natural yearnings of *self* for respect and popular favor, and those animal gratifications which are brutalizing to the mind, need to be laid aside, and their government rejected, if we

would be followers and imitators of Christ. Yea, life itself must be less esteemed than the authority of God and the faith of Jesus. Jesus came into the world to deliver men from death and confer on them an endless life. But such life can only be bestowed on those whose wills have been demonstrated to be in harmony with the will of God; preferring that above all earthly joys or honors. In order to such a demonstration it must be made to appear—in a state of trial—that the individual counts the will and love of God superior to all other claims which can arise from any associates, or relations of this life; and that he regards Jesus and his truth of more value than all the honors and treasures earth can give. Without such a character, eternal life would be a means of sustaining eternal discord under the government of God. With it, eternal life is of more value than any honor, delight, or possession earth can bestow. He may lose life in the struggle to maintain a supreme regard to the authority and truth of God and His Christ; but, continues Jesus—"Whosoever will *save*"—or preserve—"his life"—*psucheen*—"shall lose it." Whosoever to avoid shame, reproach, suffering, or death, shall swerve from God, His authority, His Son, or His cause, to preserve his life, shall fail of life—even that life Jesus came to give. "And whosoever will lose his *life*"—*psucheen*—"for my sake shall find it:" it is not a permanent loss like the other, but only momentary: though lost for Christ, he "shall find it." Blessed assurance: glorious promises. "He that loveth his life shall lose it; and he that hateth his life in *this world* shall keep it to life eternal." John 11: 25. Such is the sentiment of Jesus.

Now comes the climax to the whole discourse: the grand inquiry which binds the whole, stamping the subject with simple, yet awful importance. We say "simple," because the subject has, really, none of that mystical and fanciful meaning so generally presented. Keeping in mind the whole subject as we have traced it out from the context, and we shall see the sense and true application of the grand inquiry. And what is it? We give it in the true and only honest translation of the term rendered soul—*psucheen*—which is *life*, as in the previous verse; thus: "For what is a man profited, if he shall gain the whole world and lose his own life?"—*psucheen*—"or, what shall a man give in exchange for his life?"—*psucheen*. The text is an enforcement of the previous discourse; particularly of the

preceding verse. *Life*, and not a fancied entity called "*the soul*," is the subject of discourse. And honesty requires that *psucheen* should be translated alike in both verses. Either make it *soul* in both, or *life* in both. Try the former, and see if it will make sense; thus: "Whosoever will save his *soul* shall lose it; and whosoever will lose his *soul* for my sake shall find it!" Such a translation shocks common sense and gives the lie to Christianity. Why is the translation of *psucheen* into the term soul to be tolerated in our text more than in the preceding verse? Surely no reason can be assigned to satisfy an impartial mind. Even Dr. ADAM CLARKE admits this, and says —"Sure I am, it"—*psucheen*—"means *life* in both verses."

The term *psuchee* is the only term, in the Greek New Testament, translated *soul*. It occurs some fifty times, not including parallels. It is rendered life by the Translators nineteen times, and soul fifteen. Scarcely an instance occurs where it is rendered soul, that it would not have been more expressive had it been translated life, or the personal pronoun, "*I*"—"*myself*," &c. For example, Christ saith, "My *soul* is exceeding sorrowful, even unto *death*." Was this such a soul as theologians contend for? Could such a soul *die*, either a literal, moral, or eternal death? If Christ's soul was to die, it must have been a literal death: in other words, it was Christ, *personally*, who was to die, and who did die, as the Scriptures affirm. Then His words strictly rendered, would read, "*I* am exceeding sorrowful, even unto death:" Christ *himself*, and not some fancied internal entity, called *soul*.

The theory of a soul-entity in man, or an immortal something that "can never die"—as it is affirmed—is what has corrupted this solemn and all-important inquiry, and cast darkness and mysticism over the subject, which otherwise would be plain and within the comprehension of every mind: while the common notion has made it a fruitful theme of speculation, superstition, and fanaticism.

Man has, by sin, forfeited life—all claims to a living existence. In this state he is visited by God's own Son; sent into the world by the Father's love. That Son testifies of his Father's good will to dying men, and proclaims, in His name, a free and full pardon of past sins, if men will repent and receive life through the second Adam; who is the *Life-Giver*. To have this life, not only must past sins be repented of and forgiven,

but we must develop a character, under the discipline established by Christ, in harmony with his example, and in conformity with the will of God. This development will cost us the denial of self—perhaps many sufferings; and possibly our life, by the violence of our opposers. He that prefers to preserve or protract this present life, rather than endure the trials incident to the necessary development that shall fit him for an eternal residence with God and His Christ, shall lose life. But what folly is such a course. How short and fleeting is this life, at best: how soon it will pass away. Why then be guilty of the folly of losing the life Jesus was authorized to promise and bestow, rather than endure the trials of this life and death, if need be, in order to a preparation for life eternal? For, what is a man profited if he could gain the whole world—all its honors, wealth, and pleasures, and protract such enjoyments to the end of a long life, if that life at last become eternally extinct? Or what shall a man give in exchange for that life which he "*shall find*" after having lost his life here for the name of Jesus, or in the cause of God, and in seeking conformity to His will. The life thus to be found is an *eternal* one; where sorrow, suffering, pain, or death, are never again to be felt or feared. Oh, to lose such a life, even for the highest and best enjoyments of this world, supposing those enjoyments the most perfect, and protracted to the longest period of human life attainable. What would it profit that man who must sustain this loss? Surely it was not too much to inquire, what comparison there could be between this whole world gained and such a life lost.

Would you, dying fellow mortal, not meet with such a loss, haste to give your heart to God, through Christ, the "*one Mediator*." No other being, however wise and good, must come between you and Christ in your approach to God. Beware of leaning on any other arm, or seeking any other Mediator. God has given no other, and He will accept no other. Be not deceived. Neither Pope, Bishop, Priest, saint, nor angel can avail here. Your consecration must be your own individual act, through Jesus Christ *alone*. All other trust will fail you, and but mock your hope. To God through Christ you must come, or you lose life eternally, and will "be as though you had not been." Obd. 16. "Why will you die?"

If sufferings and trials, great and long, await you in your

Christian course, and death itself is suffered for the name of Jesus, remember Christ hath said, *hades* shall not prevail against His church. He himself went down into the state of death, or into *hades:* but behold him as He presents himself to John, on the Isle of Patmos, and hear him exclaim—"I am He that liveth, and was dead; and, behold I am *alive* for evermore, Amen; and have the *keys* of *hell*"—*hades*—"and of death." How came He possessed of those keys? The devil once "had the power of death"—Heb. 2: 14—but Jesus has it now. How came He in possession of the keys? I ask. The answer is—He volunteered to go down under death and entered hades—"hell"—the hidden state of the dead! But neither death, hell—hades—nor the devil could hold him there; for He had never sinned, and hence death could not claim any power over him: so God raised him up from the dead, and He brought up the "keys" with him: thus He forever holds the power of death and hades. The man who will not now suffer and die, if need be, for Christ, will be eternally *locked* in hades or death: no power in the universe can let such out, for Jesus has the keys: and he who follows Christ, and if need be, lays down his life for him, has nothing to fear: hades and death cannot hold him, for Christ holds the keys, and has come lawfully in possession of them. Let the world scorn—let persecution rage—let tyrants, civil or ecclesiastical, pour forth all their fury and malice—let them threaten, scourge, torture, and take away the life of Christ's friends, if they will: how vain their rage; they may cry, "We have prevailed over them;" but a voice is heard—"I have the keys of hell and the grave"—"*I am the resurrection and the life;*" Rev. 1: 18, and John 11: 25. O, blessed words! glorious assurances! "Thanks be to God, who giveth us the victory through our Lord Jesus Christ," will soon be heard bursting from the lips of a glorious company that "loved not their lives unto death," (Rev. 12: 11,) because of their love to God and the Lamb. Now they come forth in glory, honor, and immortality: for Jesus held the keys; and in the promised hour, *viz.:* "*at the last day,*" He unlocked hades and drove back the bars of death, and forth, triumphantly, came rushing, with songs of praise and glory, the once suffering and cross-bearing company whom men had despised, dishonored, or slain. But they live again, and live for evermore, like their glorious Lord and Redeemer—"the gates of hades" did not prove strong

enough "to prevail" over the Church of Christ. Glorious day —soul-reviving prospect. "Life and immortality" are then possessed and enjoyed. No fear, no sorrow, no pain, no disappointment, tribulation or death, can ever again approach those glorious Victors whom Jesus has liberated by unlocking their prison house.

But eternal death and night hangs upon all the ungodly, who choose to preserve their lives in this world, rather than hazard suffering and death for the name of Jesus. Their prison house is not to be unlocked: no light ever enters there; "THEY *shall never see light*," (Psa. 49: 19:) they have lost their souls —*their lives*. Alas! what infatuation, what madness were they guilty of! Their short lived pleasures have disappeared forever; and no day-star of hope ever hangs over their hades—the keys thereof are eternally withdrawn.

O, infatuated mortals, what will it advantage you to be successful in your worldly pursuits and pleasures, if so soon death and hades will strip you of all, and no door will ever be unlocked for your escape from your LOSS OF ETERNAL LIFE? Be wise now; and like Moses, of old, choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season"—a very short time. Like him, count "the reproach of Christ greater riches than the treasures of" earth; even though you could secure those treasures in their fulness.

May the mercy and love of God stir you up to a timely consideration and preparation, that you may not be guilty of neglecting that eternal life which is the purchase of Jesus' blood.

"NOBILITY OF THE SOUL."—A preacher, some time since, in expatiating on the "nobility of the soul," said: "It is the *essence* of Deity." He concluded he had "demolished Geo. Storrs!" That is, annihilated him. No wonder he thought so: for having divided the Deity into millions of parts, he has, to the extent of his power, demolished "The LORD our God," who "is ONE *Lord*." It was a trifling matter, then, to demolish so small a fragment of the "Deity" as "Geo. Storrs." We commend the foregoing sermon to his consideration; hoping he may be wiser by its perusal.

IMMORTALITY AND ANNIHILATION:

OR, ROBERT W. LANDIS' NEW WORK.

WITH the fall of Landis' definition of "death, as the penalty of the divine law," falls his Babel tower, which he endeavored to rear on that sandy foundation: for if that definition is false —as we trust it has been made to appear in our previous number—so must be the superstructure he has labored to build thereon. The whole frame work goes down by its own weight, now that its main pillar has fallen. We might leave to the official Methodist publishers and editor, the work of disposing of the rubbish that remains; but it may be an act of mercy to them to show up some of L.'s "scholarly" wisdom. We therefore call attention to the accuracy and honesty of this modern theological "giant;" and give some samples of his many corruptions of truth.

Mr. DOBNEY, a Baptist Minister, in England, published an able and candid work on "FUTURE PUNISHMENT," in "Two Parts," in which he clearly shows the final destiny of wicked men is literal death. In answering objections to his views, he cites one, from a writer in that country, in which it is urged, that such a "death is not necessarily an evil." This objection Mr. Dobney refutes, and proves that it is an evil. How does L. treat Dobney in the matter? He refers to his work, giving the pages, viz.: "242–244," and says,—

> "We find our opponents insisting, that annihilation is not necessarily an evil," &c—p. 281.

L. would have helped to cover his shame, by not referring to the pages of Dobney's work. But he seems destitue of common sagacity. Let the reader turn to the work of Dobney and see L.'s perversion of truth. On this wicked or ignorant perversion, L. proceeds in the following bombastic strain:—

> "It is not very extraordinary that men who endeavor to maintain that the Apostle, in Phil. 1: 21, meant to say, that "annihilation *is gain*,' [*] should assert that it is no evil, for this is not really coming up to what they make Paul himself aver. Their statements on this subject, however, are so preposterous [a] that we need here take up no time with them. Let it, therefore, suffice here to

[*] Another false statement.—ED. EXR..
[a] What are yours? The reader can judge.—ED. EXR.

remark, that though they thus assert that annihilation is not necessarily an evil, [*] they yet maintain, in other parts of their writings, that to the sinner it is a more terrible punishment than endless misery itself." * * * "But such nonsense may very well be passed without further remarks."—p. 282.

We wish, for the sake of the honor of the Methodist E. Church, we could characterize such misrepresentations with the mild epithet of "nonsense." But the Methodist officials have given publicity to, and indorsed these misrepresentations; calling on their ministers and people to read and circulate them abroad, as if they were truthful representations; and commending this perverter of truth as a "scholarly" author! In the face of facts, will Methodist officials persevere in such a course? We can hardly believe they are so fallen from all sense of truth as to continue to issue, and commend a work so destitute of all regard for accuracy in its statements as L.'s is. If, however, we are mistaken in the character of Methodism at this period of its history, and its officials persist in the circulation and commendation of L.'s work, we can assure them, we can afford to bear it, if they can. No work has ever been issued that will help the cause more, which it was intended to hinder, than this. It shows to what weapons our opponents are compelled to resort; and it will lead to an inquiry by thousands, who were asleep or indifferent on the questions at issue. We fear not investigation: we court it: but for your own sakes, gentlemen opponents, do not resort to such authors and such misrepresentations as this late attempt has developed and will develop. It may yet appear that you have fallen into bad company. If you will look at page 177 of L.'s book, you will find a statement there, taken from one of our writers, which is but a repetition of the words of Dr. ADAM CLARKE, in his Commentary, on Math. 16 : 25, 26; on which, L. says—"This is the language *not of a scholar*, but of the *pretender* to scholarship."

Now, brother Methodist, is this "scholarly" author to thrash Dr. Clarke through the official organs of your church? Dr. Adam Clarke, the great Commentator, is, indirectly it is true, denounced by this modern Goliah as "a pretender to scholarship!" Is not that "scholarly?" Dr. Stevens can respond, if he please; or the official publishers of such slander against one of the greatest lights of the Methodist Church. We wait to see how this assault on Dr. Clarke affects the nerves of Methodist officials and lay-men.

[*] So L. adds sin to sin, and falsehood to falsehood.—ED. EXR.

L. quotes John 10 : 28, "I give unto them eternal life, and *they shall never perish*," and says, "It is impossible to employ a stronger expression than is here used to signify the very opposite of the annihilation doctrine, which teaches that man does utterly perish at death."—pp. 166–7.

Here is another sample of L.'s honesty and fairness. The doctrine of "Life only through Christ," he calls "annihilation doctrine:" thus, designedly, attempting to blind the eyes of his readers. The doctrine we hold does *not teach* that the *believing* "man does *utterly* perish at death." It teaches that those possessed of life in Christ, "at death," "sleep in Jesus," and are thus preserved from utterly perishing, and will awake at the resurrection. It is the unbelieving—those who will not come to Christ for life—that will "utterly perish."

Again, L. quotes John 5 : 24, "He that heareth my word, and believeth on him that sent me, *hath* everlasting life, and *shall not come into condemnation*, but is *passed from death unto life*." On which he remarks, "*Everlasting* life is of course an uninterrupted continuance of life."—p. 167.

We thank him for this admission: let it be remembered. He adds—

"This life is here begun; the believer here *hath* it, and *is passed* from death unto life." Then he saith, "The Annihilationists affirm the life here begun does not continue, but is wholly interrupted and abolished between death and the resurrection, and that the believer does come into condemnation, and suffer the penalty of the law during that period, as fully as the unbeliever himself, for that penalty takes as full effect upon the one as upon the other."

This is an untruthful representation. L. saith, "This life is HERE *begun*"—*i. e.*, this life which is everlasting. Very well; if it is begun when a man "believeth," then it is not *inherent*, and man is not by nature immortal, and L. overthrows his own theory. Thus error refutes itself.

Again: L. does not speak truly of "Annihilationists," if he places "Geo. Storrs" among the number. I "affirm" no such thing as he says. The life in Christ, "begun here" in believers, death neither wholly interrupts nor abolishes; for that life is just as real and safe in its fountain—Christ—when the believer "sleeps in Jesus," as when he sleeps on his bed: he may be unconscious in both cases; but in neither is it "wholly" interrupted nor "abolished." Nor does the believer "come into condemnation:" he falls asleep justified unto life: for, "I will raise him up at the last day," saith Jesus, who is the "resurrection and the life." Nor, again, does the believer "suffer the penalty of the law during that period" of death, "as fully as the unbeliever himself." Such a statement by L. is a palpable misrepresentation, and is untrue.

L. says, "The believer is regenerated, or receives a new spiritual nature in this world."

We are happy to agree with him in this ; hence no man has a "spiritual nature" by natural birth ; and the doctrine of inherent immortality is false.

L. adds, "With this" [new] "nature the law has nothing whatever to do in the way of penalty :" * * * "and *the old man*, to which alone the penalty applied, *is* crucified and destroyed :" * * * "the penalty of the law cannot reach this new nature, it cannot, if retained, suffer death."—pp. 167-8.

We think we see the Methodist "Editor" of L.'s MSS. interfering with L.'s *Calvinism* in this last extract. L. says, "With this new nature the law has nothing to do in the way of penalty." Then his *editor* makes him to say, "It cannot, IF RETAINED, *suffer death !*"

Can it then be *lost ?* Is that Calvinism ? or has L. been converted to Methodism ? And "if" it is not "retained," it seems "this new nature" may "*suffer death !*" May we ask, by what law ? as L. said, "the law has nothing to do" with it "whatever in the way of penalty." We suppose the Methodist editor was anxious to save Methodism, and so, incautiously, spoiled his "Bro. Landis'" Calvinism, and along with it the force of L.'s reasoning ; because, it seems, it is possible for "this new nature" to "suffer death, if" NOT "retained !" If then this is possible, how does L. know but the law may have something to do with it "in the way of penalty ?"

"If retained !" Who, or what is it that retains this new life, "if retained ?" L. says, "The *old* man, to which alone the penalty is applied, *is* crucified and destroyed."—p. 167. Then the old man IS dead, and cannot "retain" the new nature, "if" it would. Will it let go of itself, and so "suffer death ?" Surely oil and water do not mix. Methodism and Calvinism came in contact in the foregoing paragraph, like two locomotives, and L. is stranded.

L. saith, "The believer's justification takes place in this world, and relieves him from the penalty of the law :" * * * "they are absolved from sin, condemnation and death," &c.—p. 168.

We might ask, Why then do they die at all ? O, saith L., "The old man, to which alone the penalty applied, is crucified and destroyed." Then the "old man" was not "*absolved* from death." Was it the "new nature" that was absolved ? But with that L. says, "The law has nothing to do in the way of penalty." So then, the "old man" is not absolved, and the

"new" *cannot* be, for the law never had any "penalty" for it ! The new nature needed no justification, and the "old man" gets none ; so justification itself is turned into a farce, by this legerdemain of Landisism.

Again L. saith, "Believers *now are* justified from all things, etc.;" and then asks, "Is it conceivable that the children of God, after being thus finally freed from the curse of the law, should endure it, nevertheless, by being utterly annihilated between death and the resurrection ?"—p. 169.

If they "*are now* justified from all things," *absolutely*, why are they still subject to mortality, or to death, at all ? Why not be removed as Enoch and Elijah were ? If they are not thus translated, so as "not" to "see death," how can L. be sure they "are now justified from all things ?" How does he know but the believers may sleep awhile "between death and the resurrection ?" As to their being "utterly annihilated," at any time, that is no part of our theory : and for a man, as "scholarly" as his admirers say L. is, to be continually affirming that we hold the children of God are "utterly annihilated between death and the resurrection," shows a perversity that is without excuse. If he is "learned," he knows such a representation is not true. If he is ignorant, better talk less about his "scholarly" work.

L., in speaking of believers, saith, "Death, in the sense of penalty, can never reach them, and they are of course delivered from the wrath of God."—p. 169.

Did L. know, *that* is precisely what we believe and teach ? Such is the fact ; and yet L. is too ignorant, or too lacking in honesty to allow his readers to know it : his constant effort is to pour contempt on us by false representations. I say not whether ignorantly or knowingly : there is ONE that judgeth : in His hands I leave that matter.

L. saith, believers "*In this world* become sons of God, and are delivered from the curse or penalty of the law, which is utterly irreconcilable with the idea that they suffer the curse of the law, and *perish* at death in the sense of being blotted out of existence."—pp. 169, 170.

That is true : but it is not true that we, who believe life to be only through Christ, hold any such doctrine as this insinuation implies. Did L. know he was using a false representation ? or had "much learning" made him "mad ?"

Again. L. saith, "Believers *never die* in the sense of enduring the wrath of God, or the penalty of the law."—p. 171.

So say we : and why does L. strive to falsify our position ? It is doubtless on the Romish principle that "the end justifies the means. Any amount of misrepresentation, wilfully per-

sisted in, it seems is allowed to this Goliah, so that he only helps to put down the "Annihilationists:" and we are told of his work, "Its *praise* is in all the churches." Truly, "the churches" must be under trying circumstances to need and "praise" such a work.

Landis adds—"To say they" [believers] "are blotted out of being at death is false."—p. 171.

True, it is false: and it is equally "false," yea, a *double* falsehood, to insinuate or affirm, as L. has done repeatedly, that we maintain believers are ever blotted out of being: but we do maintain, they "sleep in Jesus," at death, and awake at his voice, at the time appointed of the Father.

"SIDE-THOUGHTS AGAINST THE HERESY."

DR. STEVENS, of the Christian Advocate, has "Four Side-thoughts against the Heresy" of no life out of Christ; or what he calls, "Annihilationism." We will notice one of the four, at this time; the others may have attention hereafter. He says:—

"We have a right to judge of the truth of any doctrine by its relations to vital godliness in the world." * * * He asks, "Is it not a fact that all great religious reformers, as Luther, Calvin, Wesley, Edwards, and many more, have been firm believers in the immortality of the soul, and the certainty of future retribution? And have not all marked instances of religious awakening been promoted by making these very doctrines the special burden of religious instruction and exhortation? Do not our modern revivals occur exclusively in those churches in which these tenets are professed?" The Doctor adds—"We are not prepared to grant that the holding and teaching of error is the best way to save souls; and yet we must so believe, if we hold the doctrine of the immortality of the soul and future judgment to be untrue."

We remark first, on the foregoing—"Luther" was not a "firm believer in the immortality of the soul;" and he ranked that doctrine among the "Roman dung-hill decretals;" at least, such was the fact in the early part of his life. In his defence, (published 1520,) which was condemned by Leo X, he states—"I permit the Pope to make articles of faith for himself and his faithful; such as that he is Emperor of the world, King of heaven, and God upon earth—*that the soul is immortal*, with all those monstrous opinions to be found in the Roman dung-hill of decretals."—See Luther's Defence, Proposition XXVII.

As to Dr. Stevens' not being "prepared to grant, that the holding and teaching error is the best way to save souls," and that "our modern revivals occur exclusively in the Churches in which" his views of immortality are held, we have only to say, it does not tally very well with his own and some of his correspondents' affirmations, that the doctrine of "annihilation, in its recent manifestation, originated among some of the victims of the Millerite delusion." Can he show, from the history of "modern revivals," a greater attention to religion, and more "souls converted" than were converted under that same "delusion," as he calls it? He says, he is "not prepared to grant that holding and teaching error is the best way to save souls:" yet what he calls the "Millerite delusion," produced one of the most "marked instances of religious awakening" of modern times. Where are your records of an awakening, under preaching, that equals that of the "Millerite delusion?" Do you say—"The souls converted then, were only frightened into religion, and were not stable." The same may be said of thousands in any of your "modern revivals." The records of the Methodist E. Church will show, that in the year of the greatest excitement under what you call a "delusion," more souls were added to the Methodist E. Church, than any previous or subsequent year of its history, in the United States. We think the "Minutes" of that church, in that year, give one hundred and fifty thousand additions: and this, as is undeniable, was largely the result of a "delusion," if we credit the Advocate.

The Ch. Ad. is "not prepared to grant that the holding and teaching of error is the best way to save souls;" and yet facts prove this very way has promoted the greatest revival of "modern times," if Millerism was a "delusion." We do not say whether it was such or not: it is of no consequence to our argument. It is shown, out of the Doctor's own mouth, that a great "religious awakening" may be produced by what *he* calls a "delusion:" THEREFORE, the fact that such revivals have been produced by preaching the immortality of the soul, &c., is no evidence that such doctrine is true, and may be evidence that the doctrine he defends, as truth, is a "delusion!" The effect of any doctrine in producing excitement, even if it be on religious subjects, is no evidence of its truth, and may be evidence of its falsehood. The preaching of our Lord Jesus Christ pro-

duced no such excitement as these "modern revivals," nor did the preaching of His apostles, if we except that of the day of Pentecost, which was by an outpouring of the Holy Spirit for the special confirmation of the resurrection of Jesus from the dead. The general work of turning men from sin to serve God, even in the days of the apostles, was as unlike "modern revivals" as a calm, sober action, produced on persons enlightened by truth, is unlike much of the "modern" excitement, caused by an unnatural stimulus, which often blazes like a meteor, to make darkness deeper; and which makes the victims callous, ever after, to all truth, and fits them for open or secret infidelity; because, when the excitement is passed that called them out, few are found having any enlightened principle of action. It was not truth that made them converts, but excitement—the passions aroused, but not balanced by an enlightened understanding. Such is the character of many of these "modern revivals," which Dr. Stevens says are produced "exclusively in the churches" holding the "tenets" he advocates on immortality.

While we concede the fact, that some, who profess religion in these "modern revivals," are truly converted to the service of God, we do not admit that many such were the fruits of preaching the immortality of the soul and endless torments. For the most part, it will be found, that the genuine converts were brought to Christ by a previous training in the knowledge of the love of Christ, either by their parents or Christian friends. Those who are aroused by the excitement of the moment, without this previous training, are seldom found to abide long after the excitement is past. The credit of this spurious action, and the "falling away" that follows it, we are quite willing to acknowledge does "occur exclusively in those churches in which" the doctrines of immortal souls and endless torments "are professed" to be believed; but we have yet to learn that the "professors" of those doctrines strive more to live in conformity with the will of God, than some of us whom they revile.

Moreover, not a single inspired speaker or writer ever used the phrase "immortal soul," or "deathless spirit." This fact, of itself, shows that Bible revivals differed essentially, in the doctrines which produced them, from these "modern revivals;" a large portion of the subjects of these show themselves bigots, instead of loving the truth.

NOTICE OF A CRITICISM.

SOME months since, the following criticism made its appearance, and has passed till now for lack of a medium in which to reply.

LOGIC!

"'I saw the DEAD stand before God;' and mind you, they were *dead* when they stood there.' So said one man while covertly intimating that the wicked dead could never be raised. Amazing logic! Wonderful wisdom! The dead STOOD before God. Well, persons when they are dead do not stand till they are raised up; and the Greek word *anastasis*, translated resurrection, literally signifies a rising up, or standing up again. But again; it seems that righteous and wicked STOOD before God. Now if the wicked could stand when they were dead and returned to dust, so could the righteous, and so there need be no resurrection of either.

"'But it says the dead stood before God.' Very well: so it says the dumb spake. Did he speak while he was dumb? It says the deaf heard. Did he hear while he was deaf? It says the blind saw. Did he see while he was blind? The man that was dumb spake when cured; the blind saw when healed; the lame leaped when healed; the deaf heard when cured; and on the same common-sense principle, the DEAD will 'STAND' when raised."

1. This writer mistakes his opponent's position, by representing it as being that of a denier of the possibility of the revival of the wicked dead: whereas, it is a question of fact—"*Will* the wicked dead live again?" That God could make them alive we have never denied.

2. This critic has commented on "anastasis," as if that was the word used in the text Rev. 20: 12, and on. But such is not the fact.

3. He says—"Persons when they are dead do not stand till they are raised up." This remark is a mere truism. Let him try the question—Can the dead be said to stand before God without being made alive? If they can, his "logic" fails. That the dead can be "raised up," and speak "when they are dead," without being made alive, he must admit, or go back in his theology to the doctrine that a man is "dead and alive" at the same time; and there he seems tending.

Let him read Isa. 14 : 4–23. At the overthrow of the king of Babylon, it is said—"Hell" (*sheol*, where the dead are) "stirreth up the dead for thee, even all the chief ones of the earth; it hath *raised up* from their thrones all the kings of the nations: all they shall *speak* and say unto thee," &c.

Here the dead are represented as raised up, and as speaking while in sheol: *i. e.*, while they are dead and without life. If such is the declaration of the inspired prophet, what shall we think of the "wisdom" of the person who attempts, logically, to prove that the dead do not stand, unless they are made alive? We say, "made alive," because we have shown, by inspired authority, that they can be raised up, in some sense, without actual life; and if so, the objector's "logic" proves to be illogical, and an impeachment of the prophet Isaiah.

4. Again he says—"Now if the wicked could stand when they were dead and returned to the dust, so could the righteous, and so there need be no resurrection of either."

This is not "amazing logic." "There need be no resurrection of either" class in order to their being judged, or their character and doom being decided. But when the judgment decision is made, and the wicked are doomed "*not*" to "see life," but to have "the wrath of God abide on them," (John 3 : 36,) and the righteous are judged to life—to be made alive,—is there then no "need" to "be a resurrection of either?"

5. The attempted illustration, in this effort, is as great a failure as the rest of the "logic." To disprove the fact asserted by the Revelator, that "the *dead* stood before God," the writer brings forward the expressions "the dumb spake—the deaf heard—the blind saw," &c., and asks, if the dumb, deaf, and blind, spake, heard, and saw till they were cured? and he adds —"On the same common-sense principle the dead will stand when raised."

This illustration is a mere fallacy. If John had said, "I saw the dead" ALIVE "before God," then there might be force in it. The antithesis of dumb, is speaking: so if one speaks he is not now dumb. So of the deaf; if he hears he is not now deaf, though previously so. But when it is said, "the dead stood," there is no such antithesis; because, *alive*, and not "stood" is the true antithesis of "dead." As we have seen from Isa., the dead may be "raised up," or stand, and yet have no life, or not be made alive.

THE ESSENTIAL BAPTISM:

WHAT IS IT? AN INQUIRY, BY JACOB GRIM.

THE first discourse preached by the Apostles, after the new commission was given, is found in Acts 2 : and the effect recorded in v. 37; "Many were pierced to the heart," and they asked, "men and brethren, what shall we do? Peter said to them, Repent, and let each one of you be immersed, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Now, if Peter is correct, after these individuals are immersed in *water*, they will receive the gift of the Holy Spirit, and many signs will follow; according to Mark 16 : 17. In Acts 2 : 41, we read, those that received the word were immersed. What happened? Did they, according to Peter's words, receive the gift of the Holy Spirit? and according to Mark, did they work miracles? There is no record of that fact; but in v. 43, it says, "Fear came upon every soul; and many wonders and signs were done by the Apostles." But, Mark says, they shall be done by the believers. Now if these 3000 souls had been truly converted, and had received the baptism of the Holy Spirit, and spoken in different languages, and had the power of working miracles, they would have made old Jerusalem tremble. This is the first *water* immersion, recorded under the preaching, after the resurrection of Christ. In Acts 8 : 12, we have these words, "But when they believed Philip, announcing the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed, both men and women." Now if what Peter stated, Acts 2, was correct, these persons should have received the Holy Spirit. But did they receive it in consequence of their immersion in water? We answer, *no;* for it is recorded in v. 14, "And the Apostles at Jerusalem hearing that Samaria had received the word of God, sent to them Peter and John: who coming down, prayed for them, that they might receive the Holy Spirit." What is the matter? Did not Peter say, if they repented, and were immersed in water, they should receive the gift of the Holy Spirit?

Now, what is the matter with these brethren? for we read in v. 16, "For as yet he (the Holy Spirit) was fallen on none of them; and they were *only* immersed in the name of the Lord Jesus." The word *only*, signifies there is something greater. Those individuals had been immersed in water, in the name of Jesus; but they did not, in consequence of that act, receive the Holy Spirit, as Peter said they should. Yes, look at Peter's first discourse, in Acts 2 : "Repent and be immersed" (in water) "in the name of the Lord Jesus, and ye shall receive the gift of the Holy Spirit."

These Samaritans complied with the conditions; and yet, Peter and John must come from Jerusalem, in order that they may receive the Holy Spirit. When they came, they prayed, and the Holy Spirit did not come in answer to their prayers. Then they laid their hands

on them, and they received the Holy Spirit; and Simon saw, that through the laying on of the Apostles' hands, the Holy Spirit was given. So Simon, an eye witness, understood it. We think this was the first lesson Jesus taught his disciples in relation to baptism, after His ascension, and that lesson was, that he was going to make use of the Apostles, as human instruments, to immerse with the Holy Spirit; and Simon wished to purchase this right. Then we find that Jesus did endow his Apostles with the power to immerse in the Holy Spirit. But Philip, under whose preaching those individuals were converted, had no such power.

The next place we find Peter, is some years after, being sent for by Cornelius, of Cesarea. In Acts 10, we find Peter full of his old Jewish prejudices; so much so, that he attempts to justify himself in a controversy with the Lord, about going to these Gentiles. But, finally, he goes, and preaches the same sermon he did in Acts 2, with this exception, he did not get time to say unto them, you must be immersed in *water*. Peter says, "While I was yet speaking these words, the Holy Spirit fell on them who heard the word." And the believers, of the circumcision, who came with Peter, were amazed, that on the Gentiles also was poured out the gift of the Holy Spirit, for they heard them speaking with tongues, and magnifying God. No fear in this case. Here was a strange occurrence! What is the matter?

Peter had been keeping up the law by circumcision, and had been preaching, that men must be immersed with John's immersion, in order to be immersed with the Holy Spirit; and yet, when the Jews were immersed (with water,) there is no record of their receiving the Holy Spirit: and the Samaritans, after complying with Peter's own instructions, must wait until he came down from Jerusalem, and baptize them with the Holy Spirit. Well, here is an opportunity for the Lord to fulfill his promise, to lead Peter into all truth; for while he was speaking, the *Lord* sent the Spirit, and immersed all that heard the word. Now Peter should have learned two lessons here—that it was not necessary to be circumcised, nor baptized with water, in order to be a child of God; for God immersed them with his Spirit without either. But Peter set our brethren an *example*, for he did it afterwards! It does not quite agree with his discourse in Acts 2: *that* was before, and *this* is afterwards.—"Then answered Peter, can any forbid water, that these should not be immersed" (in water) "who have received the Holy Spirit:" or, in Jesus' words, been immersed in the Holy Spirit. "And he *commanded* them to be immersed" (in water) "in the name of the Lord Jesus." This looks like getting along backwards. First they were to receive the Holy Spirit in consequence of being immersed in *water*. But now, they must be *immersed* in *water*, because they have received the Holy Spirit.

But Peter will get right. In Acts 11, we read, "and when Peter was come up to Jerusalem, those of the circumcision contended with him; saying, thou wentest in to men uncircumcised and didst eat with them." Is it any wonder that John's water immersion should be kept up among such as were contending even for the Law of *Moses*? But listen to Peter making his defence: "I was in the city

of Joppa, praying, and in a trance I saw a vision: and I heard a voice saying to me, Arise, Peter, slay and eat. But I said, not so, Lord: for nothing common or unclean ever entered into my mouth." As though Peter had said, Lord, I am a Jew, and mean to continue one, we have no fellowship with these Gentiles! "But the voice answered me again from heaven, What God hath cleansed, do not thou call common. And the Spirit bade me go with the men nothing doubting. And these six" (Jewish) "brethren accompanied me, and we entered the man's house: and as I began to speak, the Holy Spirit fell on them, as on us at the beginning; and I remembered the words of the Lord, how he said, John indeed immersed in *water;* but ye shall be immersed in the Holy Spirit. If then God gave them the like gift as us" (Jews) "who believed on the Lord Jesus Christ, who was I, that I could withstand God?"

There are several important facts brought to light in this narration. One is, that Jesus had given Peter some advice, that he had forgotten. The second is, that Jesus fulfilled his promise which he made to the Apostles, John 16: 12, "I have much yet to say to you, but ye cannot bear it now. But when the Spirit of truth cometh, he will guide you into all truth; for he will not speak from himself, but whatever he shall hear, he will speak, and he will shew you things to come." Also, John 14: 26, "The Holy Spirit, whom the Father will send in my name, he will teach you all things, and BRING all things to your *remembrance*, whatsoever I have said unto you."

Now according to Peter's own testimony, Jesus told him after he gave him the commission to preach and immerse, and for which Peter was not then prepared; for, says Jesus, "John indeed immersed in *water;* but ye will be immersed in the *Holy Spirit* not many days hence:" Acts 1: 5. Did not John tell them the same thing, John 1: 33? "He that sent me, to immerse in water, said to me, On whomsoever thou seest the Spirit descending and remaining on him, this is He who immerseth in the Holy Spirit." And yet, Peter was making Jesus a *water immerser!* Well, it is not to be wondered at. Peter says, when he saw the Spirit coming down, at the house of Cornelius, then he *remembered* the words of the Lord.

Peter had gone astray; but Jesus had promised to send his Spirit to lead him right; and while, yes, *while* Peter is speaking, before he had time to act in the matter, the Spirit immersed them all, and they began to speak with different tongues. Then, saith Peter, "I *remembered* the words of the Lord, how he said, John immersed in *water*, but ye shall be immersed in the *Holy Spirit*." Did the Lord send Peter to immerse with *two* immersions, or with *one*? The Apostle Paul says, there is one immersion, Ephesians 2: 5; "One Lord, one faith, *one* immersion." Which is the *one*, John's *water*, or Christ's *Spirit*? Peter forgot what the Lord said unto him, but He sent his Spirit, according to His promise, to bring it to his remembrance. We learn from this fact, that the Holy Spirit is not given in consequence of John's water baptism. We also learn, that a man is not required to believe all in relation to the Jewish kingdom, before he is eligible for immersion: for, while Peter was yet speaking, before he could circumcise or baptize them, the Lord interfered, and did it in the right

way; and thus, according to the promise, led Peter in the right way; and showing to him that he commissioned him to immerse in the Holy Spirit.

We only find one more instance where Peter is mentioned in connection with baptism. We will see if he has learned anything by the instruction he has received. It is in 1 Peter 3: 20, 21. Speaking of Noah, "being saved by water; the antitype to which immersion, or (baptism) doth now SAVE us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Now, if this is *water* baptism, Peter contradicts himself, Acts 2: 38; for there he told the people to be baptized for the remission of sins; so also, he contradicts Paul and Ananias, in Acts 22: 16, "And now, why delayest thou? arise, and be immersed and WASH away thy sins." But what does Peter mean in this passage? Noah was not saved by getting *into* the *water;* for all those *in* the *water,* perished; but Noah was saved by getting into the *ark,* during, or through (as Bloomfield renders the passage,) the prevalence of the water. The antitype baptism doth also now save us: How? By being baptized *into* Christ by the Spirit. Then we are in the body of Christ; as Paul says, in 1 Cor. 12: 13, "For by one Spirit we were all baptized" (immersed) "into one body;" and that one body, says the same Apostle, is Christ.

The Spirit never immersed any body in *water;* but by the Spirit into the body of Christ. Now then, says Peter, the antitype baptism —by putting us into the body of Christ—doth now SAVE us, during the prevalence of *death,* by the resurrection of Jesus Christ from the *dead.* Yes, if Jesus had not been raised from the dead, death would have had dominion, but now, as God raised up Jesus from the dead, so will he raise up all them that have been *immersed* into him by the Spirit; for our lives are HID with him, as Noah's life was hid in the ark. And as God remembered Noah, so will He also remember them that are hid in Christ, during the prevalence of *death;* and bring them up by a resurrection from the *dead.* Yes, Peter assures us we are safe in Christ, and are SAVED by being baptized into Him. So Peter is right at last. "He that believeth, and is baptized, *shall* be SAVED," says Jesus; and we believe it. In our next we will examine the Apostle Paul's teachings.

THE GRACIOUS WARNING.

BY HENRY GREW.

"My Spirit shall not always strive with man." Gen. 3: 6.

THIS gracious warning of a long-suffering God, is not to be restricted to the antediluvians. The same merciful admonition was given to the unbelieving Jews, and is now applicable to impenitent Gentiles.

There are two plainly revealed truths, demanding the special regard of a sinful-world hastening to the eternal judgment of Almighty God. One is, that our Father in heaven is "merciful and gracious, slow to anger, forgiving iniquity, transgression, and sin." The other is, that He "will by no means clear" the impenitent. Sinful and selfish man often cavils at the decrees of the infinitely wise and benevolent Ruler of the Universe. There is, however, no decree, or immutable purpose, more clearly revealed in the word of the Lord, than that announced by Jesus Christ, "This is the will of him that sent me, that every one that seeth the Son and believeth on him, may have everlasting life." John 6: 40. There never was, or ever will be, a more sincere utterance of truth, on earth or in heaven, than the declaration of infinite love, "Whosoever will (may) take the water of life freely." Rev. 22: 17.

What a spectacle of heavenly love and mercy, demanding the admiration of men and angels, was that, when "Jesus stood and cried, if any man thirst, let him come unto me and drink." John 7: 37. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Math. 23: 27.

"O love divine, all love excelling!"

In addition to "the unspeakable gift" of his Son, our gracious Father has given his Holy Spirit, to reprove and convince the world of sin; John 16: 8, especially of the great sin of unbelief: ver. 9. The Spirit of God enlightens, and awakens stupid men to a consciousness of their guilt, and danger of everlasting death. Among the sins charged against dying men in the holy word, is that of "resisting the Holy Ghost." Acts 7: 51. This is a prevalent sin in the present day. The long-suffering of a gracious God, which should lead to repentance, is abused and the monitions of his Spirit resisted, until the dreadful mandate goes forth against the ungrateful sinner, he "is joined to his idols, let him alone."

Dear reader, how important is the question, who of us are committing this sin of resisting the strivings of the Holy Spirit of God? Let us seriously ask, "Lord, is it I?" As the awakening influences of the Spirit are designed to convince the sinner of the duty of giving his whole heart to God, which the divine law requires, it is evident that every person resists the Holy Spirit so long as he withholds his heart from God. There is no substitute for this high duty. Neither pardon, or peace, or eternal life, can ever be attained without it. Like Simon we may believe and be baptized; like Demas we may join the Christian church, but so long as holy love is not the ruling principle of action—so long as we "mind earthly things" chiefly, our knowledge is vain, our faith is dead, our profession is a lie before the heart-searching God, and our "end is destruction." With all our specious morality, we are resisting the great appeal of the Spirit of God—"My son, give me thine heart."

Is not this, alas! the wretched state of many professors of religion? Have they not a name to live while they are spiritually dead? Have

they not the form of godliness without its transforming power? Are they not the unhappy victims of idolatrous covetousness, which is an insuperable barrier to the love of God and man in the human heart?

Search (us) O God, and know (our) hearts; try us and know (our) thoughts: and see if there be any wicked way in (us) and lead us in the way everlasting."

Philadelphia, Feb. 4th, 1860.

THE PAPAL ROMAN POWER.—Nearly a year since, we issued a pamphlet entitled—"*The European War: or, The Position and Prospects of the Papal Roman Power and the Napoleon Dynasty, as Indicated in Scripture Prophecy.*"

The sudden termination of the war in Italy, by the peace of Villafranca, called off attention from the subject of our pamphlet for the time. Events which have since transpired and are now taking place, lead us to the conclusion that the views we published near a year ago, will be found to be, in the main, correct. We have made no alteration in the pamphlet then issued, nor do we believe from present appearances, that any thing will need to be altered as to the main points in it. The foreign news, as it develops more and more the desolating current that is setting in on the Papal civil power, shows the time is very nigh, when that power will not only be made "naked and desolate," but the hatred which has been kindling against it as a "harlot woman," will rise to a pitch that will result in *eating* "her flesh, and" *burning* "her with fire:" not only desolate but destroy her "utterly." The Emperor of France seems now determined to let the Pope know, that if he does not quietly submit to the curtailment or extinction of his temporal power, he may expect it to be taken away by some other means. The Italians will not much longer submit to it. The hour of the harlot's judgment seems to have come, or to be nigh; and her obstinancy will hasten it to her entire destruction.

We have watched all the movements in relation to Italy and the Popedom, and shall continue to do so. Those who wish to see what we said in the forementioned pamphlet can obtain it, just as it came from the press last May. When further developments shall call for it, we may re-issue it with additional matter. At present we see no occasion to alter any thing in it; but the reader may write on the cover—"*Published May*, 1859." At the time it was issued, this was neglected. For the *price*, see catalogue on the cover of the EXAMINER.

ELD. JONATHAN WILSON writes from New England:—

I never was more rejoiced to see the return of a periodi after so long absence, than of the BIBLE EXAMINER. I love sentiments because they are Bible. I am near 83 years old. I my home in Western New York last May, with the remnan my savings from 52 years labor in the ministry; just $20. thought to use it up in spreading the truth. My health be good, I took as evidence the Lord designed me to do more wo and so I ventured out. I have traveled a thousand mi preached three times a week, and attended three general m ings; such as Conferences and Tent meetings. I have prin 8000 tracts, and bought 2000 more, all which cost me ab $45. I have paid out $90 cash, and owe no man anything; have $25 left. See what the germ ($20 I left home with) produced. Thanks to God, and to His saints for their libe ity to me on my journey. I put no price on the Tracts, many of them I send to distant parts. I have no fears of " ing in business," for I have a rich Father, who owns all earth, and the cattle on the thousand hills; and He is as k and good as He is rich. In a little while He will divide inheritance among His heirs and they will stand in their lot am waiting for the trump of God to sound, when the dea Christ shall arise, and the living saints shall be changed: t cometh the kingdom. Amen.

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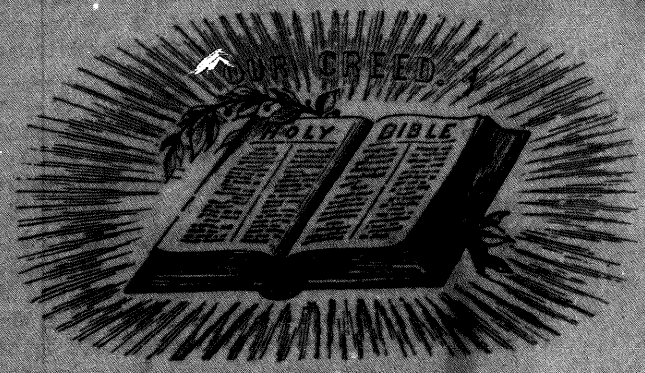
Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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THE "LETTER TO A CLERGYMAN," in this number, though long, will be read with interest and profit. It ought to be put into the hands of every "Clergyman" in the country, and scattered broad-cast through Christendom. We append here a note from its author, Dr. J. K. FINLEY, in which he says :—

"By referring to the date of the letter it will be seen that it was written more than a year ago. At the time of writing it, I had not the most remote thought of having it published. I wrote it to an intimate friend, and my object was to present to his consideration, a few of the arguments that had produced the strongest impression on my own mind. Not pretending to originality, I felt at liberty to draw from the writings of Mr. Storrs, Ham, Moncrieff, or any others. I merely when quoting the *language* of others, gave the usual marks indicating extracts, without naming from whom the extracts were made. A number of my friends to whom it was read urged its publication, and I, according to their suggestions, placed it at the disposal of Mr. STORRS, for publication in the EXAMINER, if he thought proper to make such use of it. He having decided to publish it, I now wish to state, that a chief part of the argument and *language* employed on the immortality question, derived from the Scriptural account of the Creation of man, is taken from an article by the Rev. W. G. MONCRIEFF, formerly of Scotland, now, as I understand, residing in Canada. I accidentally met with it in an old number of the EXAMINER, published, I think, in 1853."

THE ARTICLE BY MONCRIEFF, on "TRUSTING GOD FOR THIS LIFE," is worthy of the deepest attention. For some time past we have labored to carry out the principle in our life; and desire to praise God for the experience of its benefits. How much useless complaining and vexation will believers avoid by the course set forth in this most excellent article. Let all read it, and be resolved, by Divine aid, to carry out its principles in their lives.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. APRIL, 1860. No. 4.

LETTER TO A CLERGYMAN:

OR, LIFE ONLY THROUGH CHRIST, NOT A HERESY: BY DR. J. K. FINLEY.

REV. AND DEAR SIR :—M. M., in her last letter, informs me that I have been represented to you as holding religious opinions of a heretical character; and as I believe you reciprocate the friendly feelings I have long entertained for you, I shall take pleasure in stating definitely what my views are. This I do in order to disabuse your mind in reference to false reports which have been industriously circulated against me; and also, allow me to say, with some considerable hope, that under the guidance of the Holy Spirit, you may be led—as I humbly and rejoicingly believe I have myself been led—to see and embrace the truth, as it is clearly taught in the Scriptures.

Some professed Christians have acted as if they thought they were doing God service by grossly misrepresenting me. Now, my dear sir, I assure you, I receive the teachings of the Bible "con amore," and when convinced that I hold any views not in accordance with its blessed revelations, I will cheerfully relinquish them, but not until then, "though hand join in hand against me."

The history both of the church and of the world is replete with examples to show, that no important truth was ever brought to light without its author and supporters being traduced and persecuted by the orthodoxy of the period. I do not wish you, however, to infer from this remark, that I claim the honor of originality in the views which, after diligent and prayerful investigation, I have been led to entertain. Some of the strongest essays I have met with in their support, were written more than one hundred and fifty years ago; and amongst those now living, who firmly believe them, and who have placed their belief, and the reasons for it, on record, are some of the first minds of the age.

It cannot have escaped your observation, that within the last quar-

ter of a century, there has been a greater disposition manifested amongst evangelical Christians, to bring all their religious opinions to the strict test of Scriptural truth, than has been known in the Church since the period of the *great Reformation*. Some of the views almost universally believed, and incorporated into the symbols of the various Evangelical denominations, have thus been found to rest, to a great extent, upon the false teaching of traditions handed down to us from the dark ages of the church, and not upon the plain, simple, and harmonious teachings of the Bible.

Thus, although in all ages of the church there have been, here and there, good men who have borne testimony in favor of what are now termed Millenarian doctrines, yet these doctrines were scarcely known to exist by the great masses of the Christian world. Within the last twenty-five or thirty years, however, such an amount of Scriptural testimony has been brought forward to prove the doctrine of the literal and premillennial return of the Lord Jesus Christ to our world, that they have secured the belief, and enlisted the support, both from the pulpit and through the press, of many of the greatest and best men in every branch of the Evangelical church. True, the spirit not only of opposition but also of persecution was awakened, and it was not without a hard struggle that its opponents were reluctantly compelled to recognize the claims of its advocates to an equal standing with themselves, in the ranks of orthodoxy.

Within about the same period, we find also a very wide spread defection from the ordinarily received opinions in reference to the penalty of sin as revealed by God in his Word ; involving, of course, the ultimate destiny of the wicked. Multitudes of devoted Christians, amongst whom may be reckoned some eminent both for scholarship and piety, whose praise is in all the churches, and whose claims to be regarded as strictly Evangelical cannot be questioned, have discarded the dogma of the eternal conscious sufferings of the wicked, as not only not taught in the Bible, but as clearly opposed to the plainest enunciations of the inspired volume. The talented Editor of one of the leading Theological Journals of our country, says, "These doctrines have become of late far more common than formerly. At the distance of even a generation they had few disciples, except those who belonged to societies that make them a specific article of their profession. Now, however, they find advocates in denominations both that do not make them an element of their creed, and that reject them, and number in their ranks, persons respectable for talent, cultivation, and influence."

Such is undoubtedly the case, and believing that "the Bible, the Bible alone is the religion of Protestants," they do not hesitate to discard any Theological dogma, that cannot stand the test of its inspired revelations. The virtual claim of many who wish to be regarded as the true exponents of orthodoxy, that we have no right to investigate the foundations of our belief, that our creeds are of supreme authority, inasmuch as they have governed the church for hundreds of years, is disputed and resisted. We say, in the language of inspiration, "to the law and the testimony, if they speak not according to these, it is because there is no light in them." This claim, which is none other than the old one of tradition, was asserted by the Papists in the time of Luther, and, if good for anything now, ought to have been equally good then ; and yet, who does not see that, if admitted, the glorious Reformation would have been crushed in its incipiency, and the pall of midnight darkness which shut out the light of truth during the long period of the dark ages, would have continued to rest upon the world, whilst ignorance and bigotry, oppression and superstition, would have ruled the church.

We have no wish to restrict the church in the exercise of its legitimate authority, or to complain of its conservative tendencies, but when conservatism runs into intolerance, and authoritative opinions are retained, solely on the ground of tradition, and in direct conflict with the clearest truths of the Bible, we feel justified in demanding the proof that these tenets are binding on the conscientious belief of Christians. We ask simply the "Thus saith the Lord" for all such assumptions, and will not be satisfied without it.

I will also suggest here, that there is strong presumptive evidence that the ordinarily received doctrines do not properly represent the Divine mind. That the all-wise God, who knew the real difficulty and danger by which our race was beset, should have devised a plan for our relief, which has thus far proved *incompetent* to accomplish the results He intended, is not to be believed, and the presumption is, that through the malignant agency of the great Enemy and deceiver of our race, some grand mistake has been made in applying the remedy. There can be no reasonable doubt but that, in some way, by some fault of our own, the benevolent designs of our Heavenly Father have been partially frustrated. The late excellent Doctor Vinet, the Chalmers of Switzerland, as he has been called, felt this difficulty in all its force, and has but expressed a feeling common to very many thinking persons, who have reflected seriously on the reasons for the small success of the Gospel, when he said, "Even now, after eighteen centuries of Christianity, *we are very probably involved in some enormous error* of which Christianity will at some future time make us ashamed."

Now, sir, what error would be so likely to produce such extensively injurious effects as that, which imputes to a perfectly *just* and *merciful* God and Father, who delights in the appellation of *Love*, the

purpose of consigning to torments inconceivably great, and of never ending duration, unnumbered millions of men, women, and children, his own creatures, for the offences of a few days or years? Horrible, and dishonoring to God as such a belief now appears to me, I have all my life sincerely believed it to be true, until within the last four years. And with equal sincerity, I assure you, I would believe it now, if convinced that it was taught in the Bible. God forbid that I should ever set up my reason *in opposition* to His holy word. I hope, however, to show you, so far as the limits of a letter will permit, that the Bible teaches no such thing.

And here let me premise, when we go to the Word of God, we should do so, to learn what it really teaches, and not to make it conform to impressions *previously* entertained. The truly great and good Doctor Watts says, "When I apply myself with diligence to make further enquiries into the great doctrines of the Gospel, I would never make my own former opinions the standard of truth and the rule by which to determine my future judgment. My work is to lay the Bible before me, to consult that sacred and infallible guide, and to square and adjust all my sentiments by that certain and infallible rule." Again he says, "I thank God that I have learned to retract my former sentiments, and change them, when upon stricter search and review, they appear less agreeable to the Divine standard of faith." Let us, my dear sir, in entering upon this subject, endeavor to exercise the same spirit.

In sketching my views we shall, for obvious reasons, begin with the history of the Edenic dispensation; and laying aside, as far as possible, all traditional preconceptions, what do we find to be its plain declarations? The first thing to be observed is, that God after having completed all the inferior works of creation, proceeded on the last of the six days, to form Man; and when this, the crowning work of the whole was accomplished, He pronounced him, with the rest of His works, very good, in the following language: "And God saw every thing that he had made, and behold it was very good." Man then was very good; he was innocent of sin in the sight of God, for as yet there was no law given him.

The next thing we find in tracing his history is, that he was placed upon trial or probation. The divine record is, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Here then was a law, with a *definite penalty* annexed, for its violation. Now, sir, the heresy with which I am charged, consists in believing that the *penalty* is just what God threatened, viz.: *Death*. Orthodoxy, (I do not use the term disrespectfully, but as indicating the great mass of Christians, who are governed by their creeds,) orthodoxy says, it was not death but eternal life in torments. Which is true? I prefer to believe God who cannot lie; our opponents are backed up by the serpent who said, "You shall not surely die."

After man had sinned, God, at his first interview with him, assures him the penalty should be inflicted, and explains, beyond any liability of being misunderstood, what he means by death—"Dust thou art, and unto dust thou shalt return."

There are many sad, awfully sad consequences resulting from sin. The ground was cursed; sickness and afflictions in every form that the imagination can conceive of, followed in its train. No one can begin to estimate the evils of sin; it brought ruin and desolation upon our world; it crucified the Lord of Life and Glory. But yet these were *consequences*, not penalties. The *adequate* and *only penalty* threatened is *death;* and, accordingly, we find it iterated, and reiterated throughout the whole Bible, "The soul that sinneth it shall *die.*" "*Death* hath passed upon all men;" Why? "for that all have sinned." "Behold, I have set before you this day Life and Good, *Death* and Evil." "The wages of sin is death." Indeed, throughout the whole Bible, but one meaning can properly be attached to the various expressions used to denote the punishment and destiny of the wicked. They all imply the extinction, and not the preservation of life and consciousness. I will remind you of a few of them:—"Death, second death, perish, utterly perish, devour, destroy, cut off, burn up, consume, utterly consume, destruction, perdition, corruption, They shall be as though they had not been," &c.

Moreover, no principle of justice is more fully established, than that the *penalty* of Law must be clearly defined, in order that it may be understood by the subjects of law, and we see from the inspired account, that *death* was the *only* penalty threatened when the law was given; it follows unquestionably then, that it must be the true penalty, according to the intention of God the Law-giver.

Another principle that equally commends itself to the sense of justice of all men is, that the penalty for violating law cannot, or should not be exceeded. Now, God says, the wages or just desert of sin is *death*, how would it be just then for God to exceed the threatened penalty by inflicting *eternal life in torment?* Our orthodox opponents say that we pervert the Scripture language from its plain and obvious meaning, that we do not attach to the words used, their ordinary signification; and yet, in order to sustain the commonly received views, they have to make the word *death*, mean *eternal life in misery*, when every body knows it means extinction of life. All of the expressions which I have quoted above, *they* have perverted to mean

something different, and indeed the very reverse of the import uniformly attached to them in common usage.

I asked a Presbyterian clergyman the other day, the following question:—Supposing that God wished to convey to us the very views I advocate beyond any doubt, what language could he make use of that he has not employed? And I repeated the various expressions used in the Bible, some of which I have given above. He pondered for some time, and then candidly remarked, that he could not think of any others. Has God given us any inspired glossary, by which to make known to us that in His *revelations* for our benefit, He intends us to understand his words as having just the opposite signification to what they have in common use? or has He commissioned any set of men, and inspired them to teach us the same thing? Until it can be shown that He has, I must continue to believe that, when He says death, he means *death*, and not life in any *fancied* condition. Common sense, just such sense as our kind Heavenly Father has endowed us with, for the right understanding of his plain preceptive teachings, will satisfy any unprejudiced person, that life in misery is no more death than is life in happiness. I do not deny that both life and death may be used figuratively, but the first and most obvious law of figurative language, will prevent them from ever being used to represent their opposites. And when I see them throughout the whole Bible used as the plain and natural antitheses of each other; when neither a figurative or metaphorical sense can be put upon them, without the most forced and unnatural construction, I shall continue to understand them as common sense will dictate.

These things being as I have represented them, it becomes a very important inquiry, Upon what authority does orthodoxy base its right to pervert so much of Bible language from its ordinary and obvious meaning? The only answer I have ever heard is this, viz.: The soul is inherently, or naturally immortal, and, therefore, cannot die, consequently all the expressions intimating the extinction of its existence must be understood figuratively. Here then, upon this dogma of the inherent, or natural immortality of the soul, rests in fact, so far as its future destiny is involved, the belief of the vast majority not only of Evangelical Christians, but also of almost all the various bodies of Errorists in Christian lands. You must excuse me then when I affirm, as I most sincerely and solemnly do, that the belief in the inherent immortality of the soul, is the fundamentally erroneous and God-dishonoring doctrine of the church. Of course I do not use the term fundamentally here, in the light of essentiality, but as indicating the foundation upon which all the most prominent heresies are based, by which the church and the world have been cursed since the beginning of the second century of the Christian era.

Let us now examine and see if there is any foundation in the Word of God for this dogma, so extensively believed, and that has been so injurious in its effects. It is manifestly of the first importance in this investigation, to make ourselves acquainted with the nature and constitution of *Man*, as revealed in the Bible; for it will be apparent on the slightest reflection, that God having created a being towards whom He intends to sustain important relations, would treat that

being according to the nature bestowed upon him, and not in *opposition* to it. A mistake made here, may be, and I hope to show you has been *fatal* to a correct apprehension of God's purposes and dealings with our race. In building upon false premises in this particular, a great deal of the theology current in the church, has been confused and inconsistent with itself, and clearly to my mind, a departure from the simplicity of the Gospel. It furnishes a key also to explain many of the differences, and unhappy dissentions, that have rent the church, and thwarted it in the honest and laborious efforts it has put forth to accomplish the glorious mission upon which its Divine Head has sent it.

In endeavoring to ascertain the true nature and constitution of man, it is most reasonable and proper for us, to go to the account which God himself has given in the history of his creation; and we will find the inspired record very plain and very explicit on the whole subject. In the second chapter of Genesis, 7th verse, we read, "The Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life, and *man became* a living soul." Examine the expression carefully, "*he became*," not "he received," not "was put into him;" but, he *became* a *living* soul. Man was made of the dust,—the whole man, not a part of him,—and when the breath of lives was put into his nostrils—the same breath that sustained the lives of all other animals, or in other words, when he was caused to breathe, henceforth he was a living soul. Previous to this he had been a lifeless soul. "Here we see an organized creature, a *lifeless* soul, which by a specified process becomes a soul alive, and, therefore, begins to perform the functions peculiar to his rank in the universe."

How different is this, the inspired account, from the common notions on the subject of the human constitution. Not a word is said about any *immortal*, *immaterial* entity put into the man to complete the process; nothing hinted at except organization, formed from existing world elements. When God would remind Adam of what *he* was constituted, He says, without the remotest allusion to any thing else, "Dust *thou* art." Our brethren, who claim to be "par excellence" *the* orthodox, say, that this is not him at all, it is only the shell that encases *him*—or as some say, the house in which *he* dwells *temporarily*—thus "perverting the truth at the bidding of a dogma which has been not merely enshrined but enthroned in the temple of our divine religion."

Did it never strike you, my dear sir, as very singular, to say the least, that when God inspired Moses to give an account of the formation of *Man*, he should have thought his mission completed, when he had told how the case was made in which the man was confined? If a Mechanician had undertaken, by the direction of some mighty potentate of earth, to give an account of the construction of a watch, and had pronounced his work completed after describing the case, would it be esteemed satisfactory, do you suppose? And if not in this instance, why should it in the other? And yet no other part of the Bible professes to give any further account of the matter.

"A soul then is no mystery, so far as its origin and composition is

concerned. It can be seen and felt, and weighed; but it is an astonishing mystery, beyond our highest conceptions, how that out of the 'dust of the ground' such a complex being could be formed; a being capable of such varied and sublime functions, such intense sufferings and enjoyments."

But let us inquire more particularly, what is meant by man being a *soul?* The word soul is, as you well know, the English translation of the Hebrew word *Nephesh*, and this word comes from a verb *nesme*, signifying to breathe. Man, then, is a soul, a nephesh, because he lives by breathing; the man became a living soul, or breathing creature—a creature to live by breathing vital air. Such being the case, we would reasonably expect that all creatures in the world, which live by breathing, would have the same designation, and *such we find to be the fact.*

In the following passages, and many others that might be specified, the same word occurs and is used to describe the various orders of inferior animals. Gen. 1: 21; "And God created great whales and every living creature" (*nephesh*). Verse 24; "Let the earth bring forth the living creature" (*nephesh*). Gen. 9: 10, "Every living creature" (*nephesh*) "that is with you." Levit. 11: 46, "of every living creature" (*nephesh*) "that moveth in the waters." And by referring to the 30th verse of the first chapter of Genesis, you will find it designates "every beast of the earth, and every fowl of the air, and every thing that *creepeth* upon the earth wherein there is *nephesh*;" our translation says, "wherein there is *life*." Every living creature then, of birds, reptiles, fishes, and beasts, that lives by breathing, is a *nephesh*, a soul, as certainly as man is; and he is more *soul* than they are. They are all souls because they have life maintained by inspiring the common electrified air, which is, therefore, called the *breath* or *spirit of lives*. "Man's superiority to the other breathing tribes consists, not in his being a soul, but in the magnitude of his powers; in other words, in the loftier position he occupies in the scale of existence, as an intellectual, moral, and responsible agent."

As it is impossible for me, in the limits of such a communication as this, to give all the proofs by which the non-immortality of the soul is established: I will only further suggest one, which to a scholar like yourself, or, in fact, to any man of ordinary good sense, who is honestly searching for the truth, must be irresistible. Indeed, it may be said in the language of a powerful writer on the subject, in England, "It may be regarded as removing the question of the immortality of the soul entirely out of the arena of controversy." It is this. The word *nephesh* is translated by the *inspired* writers of the New Testament into the Greek, by the word *Psuche*. Psuche, then, is the equivalent of nephesh. Now, if you refer to the 15th chapter of 1st Corinthians, where Paul is treating of the resurrection, you will find, verse 44th, he uses the adjective, Psuchikon, literally *soulical*, to designate the *natural, corruptible* body, in contradistinction from the word Pneumatikon, which designates the *spiritual* and *immortal* body which Christians will receive at the resurrection. You see, here, the Spirit of God takes the very word psuche, which orthodoxy says indicates the *immortal soul*, and from it constructs an adjective

by which to teach that the soul is corrupt, and mortal, and perishable. Can any argument be more conclusive?

Let us look now, again, at the account given of Adam's probation, and see if it does not clearly teach us that he was *mortal*, but a probationer for immortality. Death was threatened if he failed, and life, of course, was implied, as the promised reward of obedience. This is admitted by all, and is evident from the reason that God gives for excluding him from the *tree of life*, "lest he put forth his hand and eat of the tree of life and *live forever*." This shows unmistakably that there was no inherent immortality, but that some external process or means was necessary to be used for the perpetuation of his existence to *immortal life;* and when not allowed the aid of this process or means, he would be subject to death. In his case this means was the habitual eating of fruit of the *tree* of *life*.

In accordance with this view our Saviour promises, in Rev. 2: 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." And in the last chapter, and 14th verse, it is spoken of as the privilege of the redeemed "that they may have right to the tree of life." From the manner of its introduction into these passages, it would appear that the privilege of free access to this fruit is the means appointed for the perpetuation of existence "ad infinitum." Allow me to suggest, as an interesting thought in this connection, that perhaps some such means may be necessary for the perpetuation of life in all the higher orders of created beings; especially as the Bible expressly affirms that "God only hath immortality."

Adam failed to sustain his integrity under the simple trial to which he was subjected, and in consequence, *death* passed upon him. And as he was our federal head and representative, it passed upon all the race. The penalty has been inflicted; the whole race, thus far, has died, and we know that all who follow us will die. Had Adam been left thus in his fallen condition without any effectual interposition in his behalf, he would have died and remained forever extinct, and all his posterity, if he had had any, would have followed to the same unavoidable result. Here, however, our Lord Jesus Christ interposed in our behalf, and by his meritorious sacrifice of himself did not turn aside the penalty of sin—that is evident, for the penalty has been inflicted—but He purchased the right to raise from the dead, and impart new life, and the privilege of again partaking of the tree of life to all who believe on his name. He has brought life and immortality to light in the Gospel, and it is emphatically the *Glad Tidings* of the Gospel that he has purchased the right, by submitting to the penalty of death, and then triumphing over it, to deliver his followers from its grasp, and again open up the door of immortality to all who will enter it on the conditions prescribed. Accordingly the announcement is made in the plainest terms, that whilst the wages of sin is death, or extinction of life, the gift of God is eternal life, or immortality, through Jesus Christ. Our Saviour says, "I give unto my sheep eternal life." "He that hath the Son hath life," &c., which with many other similar expressions would be entirely meaningless, if they were inherently immortal. It follows that all to whom our

Lord does not give eternal life, will be left to perish or die everlastingly.

God, however, has revealed that there is a day appointed when all who have ever lived, will have judicial sentence pronounced and executed upon them, for the deeds done in the body. "They that have done good unto the resurrection of *life;* and they that have done evil unto the resurrection of damnation," or condemnation, which condemnation is elsewhere shown to be "not to see life." Then will there be a resurrection "both of the just and of the unjust," and the penalty of death in its totality, will then be consummated upon "all whose names are not written in the Lamb's book of life." They "will be cast into the Lake of fire and brimstone, which is the second death." This death will be everlasting; there will be no recovery from it.

This symbol evidently denotes entire destruction, and any opinion that may be entertained of the *never ending duration* of suffering, from the expression "for ever and ever," eternal and everlasting, and similar expressions, are groundless, from the fact, with which you as a classical scholar are well acquainted, viz.: that these words have not necessarily as their inherent meaning, the idea of endless duration. These words, in the Greek, a substantive and adjective, have each a singular and plural number, which cannot be explained if their primitive and essential signification be endless duration. The idiom of our language will not permit us to say eternals and everlastings. These words, also, are not uniformly translated in the English version, if they were, many passages would be absolutely unintelligible. The idea of "How long?" is not contained in the original words independently considered, but is dependent on the word or words with which they may be associated. The fact, which will not be denied, that they are often used in the Bible in a limited sense, utterly precludes the building an argument for the endless duration of punishment upon their use. I do not propose, however, to refute apparent objections to the views I advocate, as my limits will not permit me to do so to any satisfactory extent.

The New Testament makes everything depend upon the resurrection; orthodoxy makes very little of it. Orthodoxy don't need a resurrection, it sends every body either to heaven or hell at death. Hence Tyndale, the translator of the Bible, who did not believe in the orthodox opinions on this subject, in his answer to Moore, page 180, 181, says, "And ye in putting them (the souls of the dead) in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. . . If the souls be in heaven, tell me why they be not in as good case as the angels be? and then what need is there of the resurrection?"

The Bible says, the righteous sleep in Jesus—and *when He* who is our life shall appear, *then* they shall appear with him. Paul comforts Christians with the hope of the resurrection: orthodoxy, with the assurance of going to heaven when they die. Paul himself did not expect to receive his crown until "that day;" the same day when "all who love his appearing" should receive theirs: until then, he says, it "is *laid up* for" him.

There are many objections, doubtless, will occur to you against these views, which I cannot answer in a letter, but they have been answered to my satisfaction; and I think there are works extant, that would satisfy any one who wants simply to know the truth. If these views make me a heretic, I am content to remain under the imputation, protesting against it, however, as false, utterly false, God's word being the standard by which to be judged. Such charges do not trouble me, so long as I feel that these views glorify my ever-adorable Lord and Saviour, by making him the *only life-giver;* which he claims as His peculiar prerogative.

I will just add, in conclusion, that after writing the above sketch of the views I hold, I read it to a Presbyterian minister, of this city, and asked his advice as to the propriety of sending it. I won't say he is a full believer in them himself, but he has no objection to any body believing them that thinks proper to do so. He rather dissuaded from sending it, on the ground that you would most probably without further investigation, set me down as a *Materialist*, and, *of course*, an infidel. I know full well that nothing is easier than to get up a sort of *mad-dog* cry against any one who dissents from orthodox belief. But, I assure you, if these views are properly understood in their relations to the whole Bible, they are calculated to produce an increased love and respect, both for the Bible and its Author. [I will also say, that I do not believe any person can have a truly Scriptural understanding of the Atonement, who believes in the inherent immortality of the soul.]

So far as the doctrine of materialism is concerned, I have no scruples on that score. We do know that the brain of the dog, or horse, or elephant, and perhaps, to some extent, of all animals, does evolve thought; and if God can cause the inferior animals to produce this result, without calling in the aid of a speculative non-descript entity, called the soul or spirit, who will dare to say that *He* cannot produce the same result by the more perfect organization of man's brain? We see also that some of the inferior animals, as those named above, do feel a certain degree of responsibility to their masters; and why may not man be made to go beyond their powers in this respect, to the exercise of moral obligations and responsibilities, without the need of a fancied immortal, immaterial entity superadded? especially, as we have no account of such an entity entering into or being superadded to the constitution of man.

To my mind, it is much more absurd to expect thought and emotion, or mentalization in any form, from an immaterial something, than from a material. We have been in the habit of taking many things for granted which will not bear investigation. The doctrine, for example, of the immortality of the soul. It was evidently introduced into the church by the Platonists, in the early part of the second century of the Christian era, and yet is almost universally believed to be taught in the Bible. Take the terms soul and spirit, which are supposed also to be identical, but clearly *are not.* They occur in some sixteen hundred places in the Bible, and they are neither of them ever associated with the idea of immortality. Such words as immortal soul, deathless spirit, never dying souls, &c.,

abound in the pulpit and out of it, but *are never found* in the *Bible. You cannot find the doctrine affirmed in one single text in the whole Bible.*

I made this assertion to one of the most learned and excellent ministers, and a D.D. also, and he scouted it, as if it was blasphemy! "Why, sir," said he, "the Bible is full of it." Then, said I, you certainly can shew me where it is. "Why, sir, it sticks out every where through the whole Bible." Well, sir, I only ask one text; and if you will produce it our controversy is settled. He began to cast about to find it for me. After biting his lips for some time, he said,—"In Daniel you find—'Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.'" I heard him through, and then said to him—Now, Doctor, you are a thorough scholar, a good rhetorician, and something of a polemic; I leave you to say, if your text affirms the immortality of the soul. "Well," said he, "I acknowledge it does not." Well now, said I, we need not be in haste about this, when you find such a text as you say the Bible is full of, just inform me of it. I have met him frequently since, but he very carefully avoids the subject.

Another said from the pulpit, "there was no need for the Bible to affirm it, it was so evident, that the Bible assumed it." I said to him afterwards, that unfortunately for the position he took, the Bible every where both affirmed and assumed that man was mortal: and he did not and could not deny it.

You will find the Scriptures, everywhere, harmonize with these doctrines; they associate the personality with the material organization, and never speak of *man* as a *spirit* dwelling in an organic habitation. Orthodoxy tells us a soul cannot die, a soul cannot sleep, a soul must live forever, but can produce no proof for such assertions. Our only Scriptural ground of hope for immortality is being united by a living, saving faith to the Lord Jesus Christ. We are then brought into the category of them, of whom *He* affirms, "Because I live ye shall live also." This, and this only, is the charter of our immortality. If we are so unhappy as not to be included in this number, we shall, most assuredly, be found amongst that other and only other class of whom it is said, "All the wicked will God destroy."

Let us then, my dear sir, urge all our friends, "By patient continuance in well doing, to seek for glory, honor, and immortality," for if they do so, we have the Divine assurance that they shall be recompensed with *Eternal life*, or *immortality*. It is to be obtained only by seeking in the way of God's own appointment, not by any natural inheritance from Adam, our original progenitor. All that we can possibly derive from him is our animal, fleshly nature, anything beyond or above this, is the work of the Holy Spirit, in regeneration, and is only predicated of such as have submitted to Christ. Our Saviour has said, and it cannot be put into plainer language, "That which is born of the *flesh* is *flesh*, that which is born of the *Spirit* is *Spirit*"

I remain, very truly, your friend,

J. K. FINLEY.

Pittsburg, Feb. 1, 1859.

TRUSTING GOD IN THIS LIFE.

BY WM. GLEN MONCRIEFF, LONDON, C. W.

TO EDITOR OF BIBLE EXAMINER.—After having spent awhile on the rather perplexing inquiry, What shall I write about? it has struck me that some thoughts upon TRUSTING GOD IN THIS LIFE, may be profitable to your readers. Much is written about relying upon His word for the future—the glorified existence; little, too little, so far as my observation extends, about filial dependence on His gracious promises during our present existence. And yet the Bible is full of blessed assurances of His care; we are in the tones of love encouraged to trust, and dissuaded from fear.

When we consider that the pious are often poor; that they are forbidden to lay up treasures on earth; that their testimony often requires them to endure loss of substance; that in times of severe persecution they are driven into inhospitable situations, where it becomes impossible for them to determine how life can be sustained; when we ponder these things, and the tender sympathies of parental hearts for the helpless ones depending on parental care, we may well cherish gratitude to God for those generous words on which He has caused us to hope. He claims to be our Father, and his communications overflow with parental tenderness, and solicitude. He leaves us not orphans; He is sympathetically familiar with our necessities and trials. We need a promise for the life that is, as well as for that which is to come. The visible signs of the divine faithfulness in the mortal scene, are designed to cheer us in relation to the eternal—to be a prelude and adumbration of celestial joys. It is our Father's will that we become intimate with him here; the last purpose of his heart is to keep us at a great distance. He desires that we may deal with him as the living God, and thus acquire a sublime and almost transfiguring assurance that He is, and that He is even now the rewarder of them that diligently seek him.

In that portion of the sermon on the Mount, recorded in Matthew, sixth chapter, we find our Lord dissuading from anxiety on the part of his followers concerning food and raiment, and the reasons may be specified under three heads: the *first* is founded on His paternal character; the *second* is His knowledge, "Your heavenly Father knoweth that ye have need of all these things;" the *last*, is the comprehensive promise, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." A believer in want through affliction of a personal kind; through business calamities over which he had no control, through loss of employment and sustenance on account of fidelity in Christ's service and testimony, may here draw refreshment as from a well of living water. Let him exercise faith in this assurance, "all these things shall be added unto you;" let him apprehend the promise in this plain and most literal sense, and suffer no doubt to trouble him as to his interest in them. They are his warrant from the King of kings to expect his bounty with as much certainty as a traveler expects at a given hour in the morning to behold the spring of day.

In such a case as I have imagined, the pious course to pursue is, in my judgment, the following: Let the needy child of our heavenly Father plead earnestly the above promise, or any similar ones; let him speak, in the same exercise, of the divine faithfulness, and express an unwavering conviction that the blessings will be imparted. In this way faith triumphs: in due time an answer fulfilling the promise will be returned. He may have to tarry a little, and so exercise patience; but let him rest satisfied in this, that the Lord tenderly feels for him, and will prove Himself faithful. But will He perform a miracle? That, my brother, is no concern of yours; no miracle will be required, for He has angelic and human agency at his command; He wills, and his ends are achieved. It is no concern of ours how the promise is to be accomplished; infinite wisdom is surely adequate to the demands of infinite philanthropy. God rarely, so far as I know, sends his responses in the channel we select: He has taken the whole matter into his own hands, and his people have no right to interfere. They are to keep very still, and by and bye they will see his salvation. A brother in Christ, with whom I was well acquainted, was once in great distress for want of the necessaries of life; his wife and young family were looking to him to supply their wants. He made every effort during the day to obtain money, but could find no employment. In the evening his affections were deeply moved; and all the time, he now and then retired into his closet to pray for promised aid. The Lord had reasons for not appearing so soon as my friend expected, and he ought to have thrown the burden of his anxiety on God; his wants were known, and the Divine heart pitied him as truly as he pitied the little ones in his home. Patience failed, and he hastened to a friend to borrow some money. In this he did wrong; he should have remembered the words, "owe no man anything;" he treated his Father as if he had been less able than a benevolent neighbor. Doing this, he lost an opportunity of seeing the divine action; and mercy could not fail, for God cannot lie. For ought he knew, the very friend he appealed to would ere long have been moved to come to his dwelling and minister generously and spontaneously in the hour of need. In some way relief would have arrived, in the best time too, for God was judge; but by his hasty proceeding he snatched the business out of his Father's hands, and in doing so, robbed Him of the honor which is his due.

How different was the conduct of the Rev. John Glass, (founder of the religious body called *Glassites,*) on one occasion, immediately after the courts of the National Church of Scotland ejected him, on account of his sentiments, from his office and his living. Like my friend, he was a Christian man, but in the hour of trial gave more glory to God. He left his manse at Tealing, and with his young wife and tender family, arrived at Dundee weary, penniless, and almost friendless. Here they found lodgings, and retired to rest; but a fresh trial awaited them in the morning. The patient and suffering wife said whisperingly to the partner of her sorrows, "What are we to do for breakfast?" No answer was given, for none could. Words could not express the deep feelings within the breasts of husband and wife. The anguish was too much to be continued, and the husband retired to an inner chamber, and poured out the agony of grief at the throne of Omnipotence, and entreated deliverance. His only safety was in Divine aid, and he was not disappointed. Relief was at hand. A bag of oatmeal was laid at the door, for the use of the family, by some unknown friend who was moved with pity towards them. The supply was in the room when the husband returned, and so overpowered was he at this grateful interposition, that in the joy of the moment he penned the well known spirited hymn, beginning:—

"When the King of kings comes,
When the King of kings comes,

We shall have a joyful day—
When the King of kings comes."—

If I understand the word on this subject, God wills us to deal exclusively with Himself; in this way the Blessed Saviour acted when in the world, and when He had a family, so to speak, of twelve attendants depending on his prayers. Man's extremity is God's opportunity; happy they who preserve their confidence, and never run from His throne even to the dearest friend alive, as if they had discovered that His exhaustless resources were but a dream. What earthly parent of means would approve his son for requesting support from other hands? Our Father is rich in mercy; and no language could be employed better adapted to express his concern for the faithful, than this: "I will never leave thee, nor forsake thee." Heb. 13: 5. Oh, that we may all trust God; and by taking him at his word (which is FAITH) at once give him glory, and behold the forth-comings of his saving strength.

In pleading these precious promises, there is an error into which many fall, and we do wisely to avoid it. They use language of this kind, "Lord, *if* it is thy will provide for our wants; send us, *if* it shall seem good in thy sight, this day our daily bread." Now it is the Lord's will to distribute to our necessities, and we ought to exclude "if" on such occasions from our petitions. It is introduced by a sense of humility—a consciousness of unworthiness; but after all, it brings no sweet savor along with it. "If" is doubt; whereas the record is explicit, "all these things shall be added unto you." We are encouraged to display a holy boldness at the throne; and we most honor God when we turn his promises, as it were, into drafts, and expect them to be realized in the most perfect manner. This little "if" very frequently carries a heavy freight of unbelief, and that is a useless cargo.

The art—for surely it is a divine art, of trusting in God—of depending on his interposition—is one that waxes more perfect as we engage in it. The ability to trust seems to grow with accumulating vigor; every prayer answered becomes a prop to our faith in after hours; and in virtue of our weakness many props are required. Abstractly we all admit that the Lord's promise is faithful; yet, shame to us, we find theory and practice sadly at variance. We trust as we see, more so than in accordance with our reading or our reason; we are often tempted to suspect His veracity; and somehow, when it comes to the pressure, we find it easier to depend on a human than a divine pledge. But in the most dismal hour let us have faith in God; and with a view to nourish what faith we have, let us draw liberally on the Divine love. We err in meditating on our doubts; on the turmoil of anxiety and dismay within; on our lapses from rectitude and devotion to Christ; we should occupy our thoughts with the boundless compassion of our heavenly Father, and his unsullied veracity. The question at these crises in our history is not what we are, but what He is; not what we deserve, but what He has promised to us his children, marked by manifold imperfections. Looking up, we grow calm; but if we, like Peter, turn our eyes toward the waves, confidence subsides and we sink into gloom. Blessed is the man whose heart is fixed, trusting in the Lord his God. It is better to trust in the Lord than to put confidence in princes; unsolicited he sent His Son to be a sacrifice for our sins, and how much more readily may we expect Him to grant us mercies that are of infinitely less value.

It may appear hard to be in such an extremity that nothing but a promise remains for our comfort; but let us recollect that the promise is a divine one—its author cannot lie. And then, moreover, we have an opportunity of discovering the strength of our confidence in God. Many, it is to be feared, are trusting the God and Father of our Lord Jesus Christ for final salvation, who could not in child-like simplicity rely on Him for their first meal when the sun next rises. But is not the promise as valid for time, as the other one for eternity? Think of it, trusting His grace for "glory, honor, and immortality," and yet shrinking back when the amount at stake is exceedingly small! It is beyond our province to

affirm that in such instances there is no faith in the word; certainly it is feeble, and far from that comprehensive receptivity that gives glory to the Creator, who woos our confidence in a thousand ways. When in the evolutions of providence godly men are made familiar with want, and discover no human resource left them in their straits, they then may experimentally learn how faithfully the promises are fulfilled. I may add, though only for the sake of perspicuity, how literally they are fulfilled. The very thing asked in the day of need is imparted; not something else: not a spiritual blessing instead of a temporal one; not a deception in place of a substantial, want-relieving blessing. As a result absolute theoretical confidence in the divine truthfulness, is companioned henceforth in our consciousness by self-observed assurances of His faithfulness; and probably these assurances will, in future times, be more potent in sustaining us in trials than even our sound anterior speculative convictions on the moral character of the Creator, and the value of His testimony. Such is the constitution of our being that we are more impressed by a fact than a creed; it is most probable that the Rev. Mr. Glass would be more aided by that single illustration of God's visible faithfulness, than by all his reasonings concerning the infallibility of the promises. Events like these are great teachers, and rise like pillars of fire on the page of our history. We look back to them as Jacob did to his blissful dream at Bethel; and ever more know the reality of heaven's care, and the proximity of heaven's guardian messengers.

These promises are designed to foster a spirit of independence in the pious mind. Each saint is warranted to regard himself as a prince—a son of the King of kings. His language should be, "I will not fear what man can do unto me:" "if God be for us, who can be against us?" He is to seek aid from no one except his Father: we feel painfully humbled the moment we entreat support from man. It requires a struggle; it goes home to our tenderest sensibilities. It subjects us to sufferings that our Father never intends us to undergo. His ear is open to our entreaties; his hand is never shortened that it cannot save. Friends may be proud to aid us when the Divine impulse moves their sympathy; but we are to deal exclusively with God, assuring ourselves that He needs no aid from us, when He rises in majesty to accomplish his promises. Having this assurance of the eternal care; the Witnesses in ancient and more recent times were so bold and uncompromising; even the malignity of their foes could not hinder for an hour the stream of Divine goodness—their wants were supplied,—their confidence invigorated. Who can trust in God? If ever there was a time when holy witnesses were required, that time is now. The world is vainly experimenting—struggling for rest and abiding comfort. The vast company of professing Christians are disciples only in name; the most pernicious spiritual delusions are sweeping over the land, overturning many godly fabrics of faith and piety; burying souls beneath accumulated deceptions. Satan, knowing his time is brief, is making one grand effort more to devastate this globe; and he comes in shining robes, and brings with him "airs from heaven." Witnesses are needed; and why should they be afraid to risk themselves on the promises? They are arks in which they may ride the waves, and defy the storms.

To those who are so situated in life as to require special divine aid, I would suggest two things.

First. Copy out the promises applicable to your circumstances: they are scattered all over the Bible, and when collected, speak most soothingly to the heart. In the hour of necessity, read them over prayerfully, and you will be strengthened bravely. Forgetting a promise has often disabled and darkened pious souls.

Second. Record your experience, of the Divine goodness and faithfulness, in a private journal. The perusal of it will help you when your confidence is tried. You will learn to trust again; you will see afresh that "He is faithful; He cannot deny himself." Oh! my brother, my sister, trust Him who sustains you every moment,—whose supplies are incalculably vast; and whose affection for His ransomed offspring many waters cannot quench.

IMMORTALITY AND ANNIHILATION:

OR, ROBERT W. LANDIS NEW WORK.

In this number we will give a specimen or two of the "scholarly" criticism of this champion of heterodoxy. He quotes Prov. 9 : 18, "But he knoweth that the *dead* are there," &c., and says—

"The word translated *dead* is very remarkable in this connection. In its general import it means *living beings, mighty ones;* and there seems to be here a striking reference to the mighty fallen spirits which the penal infliction of the law had cast down to Tartarus. (2 Pet. 2 : 4; Jude 6.) *They are there,* and thither, too, is the destination of all the guests of the adulteress."—Page 162.

We will test L.'s assumption. The Hebrew word, translated *dead* in this text, is "*rephaim.*" The same word occurs in Isa. 26 : 19, "The earth shall cast out her *dead*"—*rephaim.* Does this mean that the "mighty fallen spirits" of "2 Pet. 2 : 4, and Jude 6," are in "the earth," and to be "cast out" at the time the prophet speaks of? If so, the *resurrection* is of "fallen spirits," instead of "dead bodies," of which the prophet talks.

The truth is, L.'s signification of the term *dead,* Prov. 9 : 18, is far fetched and deceptive. The reading of the Septuagint gives us, unquestionably, the true sense of the text. It reads: "He knows that *mighty men die* by her, and he falls in with a snare of hell."

Dr. A. Clarke gives the following, in his notes—"He does not know that it was this way the first apostates from God and truth walked. *Rephaim—gigantes,* giants:—Septuagint. The sons of men—the earth-born, to distinguish them from the sons of God, them who were *born* from above." He adds, on the expression, "*Her guests are in the depths of hell*"—"Those drawn out of the way of understanding by profligacy have lost their *lives* in general, if not their *souls,* by their folly."

Dr. Clarke, it seems, supposes Solomon drew the attention of the youth, tempted to follow after the adultress, to the fact that mighty men of old—before the flood—were brought down to *death* by following the sin of licentiousness: that those *giants* in wickedness did not escape death, in the error of their ways, though they were mighty men while living. Solomon had not,

and could not have had any such meaning, in his words, as that attributed to him by L., for he saith, explicitly, "*There is no knowledge in sheol*"—hell. See Eccl. 9 : 10, where the original word translated "grave," is *sheol*, the same translated "hell," Prov. 9 : 18.

The general and clear sense of Solomon's language is, That men who follow licentious courses will, sooner or later, bring death prematurely on themselves : if such would consider, they would understand that mighty men have brought death upon themselves, prematurely, and often with terrible sufferings, which have brought the harlot's "guests" down to "the depths of sheol ;" or, to a hopeless death : a death from which there is no recovery.

Let us now look at L.'s criticism on Gen. 2 : 7. After giving the words in Hebrew characters, L. says, "Literally, The man was made *for* a living soul :" giving the "ignorant" the impression that the man was made as a house for the habitation of a living soul, or another and distinct entity or being ; and that man was as "unfit to be governor as an orang-outang" till this internal entity—the soul—"was added to the mere animal life, derived from the dust of the ground."—See page 141.

Thus wonders accumulate as we follow this "scholarly" Goliah. We are taught by him, that man's "animal life" is "derived from the dust of the ground !" He was a sort of "orang-outang" at first, but was "made *for* a living soul" to inhabit !

L. did not give the Hebrew in English characters—he was too "scholarly" to descend to common minds. I will, however, supply this deficiency, and tell the reader what the Hebrew word is, which L. translates *for*, and which is not translated at all in our version ; it is *lĕ*. This preposition, like nearly all others, is variously translated in the Bible. At verse 9, it is translated "*to :*" at verse 10, "*into :*" verse 22, "*into*"—*lĕ*-ishah —"*into* a woman :" verse 23, we have, lĕ-zōath, for which our translators have substituted "she," but GREENFIELD renders "[to-] this." Verse 24, it is said, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife ; and they shall be" [*lĕ—for*] "one flesh." In this case, as in verse 7, *lĕ* was left untranslated. L. is disposed to claim it in verse 7 ; will he do the same in verse 24 ?

Once more. Chap. 1 : 12, it is said, "The earth brought forth grass, and herb seeding seed" *** lĕ-minē hu—"*after* his

kind," &c. Here *lĕ*—"after"—is used in the sense of likeness. But *after* has various significations. I have taken these few examples from the "*English-Hebrew Book of Genesis*, by Wm. Greenfield, M.R.A.S., late Superintendent of the Editorial Department of the British and Foreign Bible Society," &c. These items are sufficient to show how baseless is the attempt of L. to make out his case from Gen. 2 : 7.

In the first place, suppose *lĕ* is translated, What does L. gain ? It is the man that "became *for* living soul." L. is not to have the benefit of the article "*a*," which is inserted by the translators as a substitute for "*for*," showing they had no such idea of the passage as L. has.

Let us look at this "scholarly" effort to make out a desperate case. The preposition *lĕ*, as we have seen, signifies *to--into*, and *after* as well as *for*. Suppose we take L.'s "literally, and the man was for a living soul," and substitute into, instead of for ; thus—"And the man was *into* a living soul." That would not suit L.'s purpose ; for he affirms, the living soul was *into the man*. If we take "after," here, in the sense of likeness, then the text would be made to say, he became the likeness of living soul ; which would import no more than that he was *like* all the other living souls the LORD God had made on the previous days ; for the same form of expression is used in speaking of the fowls, whales, and cattle, in Chap. 1, that is used in Chap. 2, in speaking of man. They were all *nephesh ha'yāh—living souls*—as well as man. Thus if *lĕ* is to have the sense of *likeness* of living soul, it plainly places man in the same denomination, as an animal being, instead of importing that he had a Landis' soul.

But let us try *lĕ*—after—in the sense of "pursuit of ; in search of ;" for we must give our very learned opponent the benefit of all possible senses of the term, as he seems to suppose he has made a great discovery in finding "*for*" in the original ! Let us then try *after* in the sense of pursuit :—"And the man was *after* a living soul." How does that suit our "scholarly" opponent ? The man, when he was waked into living existence, "was after living soul !" He must have been a very intelligent "orang-outang" to know that he might obtain a soul by going "after" it ! But L. does not give him "intelligence" till God "imparted to him directly (breathed into his face, or countenance) a principle of intelligence."—p.142.

Then, of course, this "orang-outang" was "finished" into, what? not a man, for he was that before! But, the soul is a "principle of intelligence!" saith L. We are almost afraid L. will demonstrate some of his species have no souls, after all, if that "principle" is what constitutes one.

Let us look at the text, again, with L.'s claim to have the Hebrew preposition translated, and see how easy it is to escape from the imaginary dilemma. "The LORD God formed man of the dust of the ground; and breathed into his nostrils the breath of life, and man became *into* living soul." This is the result of the breath of life in him: he came into the state of a living soul, or creature. Again—"Breathed into his nostrils the breath of life, and man became after" [that breathing of the breath of life into his nostrils] "a living soul." It informs us how the lifeless man was made a living one: he was not so till after God breathed into his nostrils; immediately *after* that, he became what he was not before, *viz.:* a *living* soul. Thus our "scholarly" opponent has labored in vain, and spent the strength of his learning in like manner.

Suppose we were to insist upon a "literal" translation of *lĕ*, in verse 22, according to L.'s mode of treating verse 7. Then it would be, "literally, the rib, which the LORD God had taken from man made he *for* a woman!" Was it made for a woman, or into a woman? We may yet have wonders of light on Scripture phraseology, if L.'s "scholarly" fountain does not dry up too soon! We shall learn that it was the rib that was made *for* a woman, instead of being made *into* a woman! Again, try verse 24. Man and wife "shall be *for* one flesh." L.'s theory would represent Adam and Eve not as "one flesh"—perhaps, not flesh at all, but by their marriage they "shall be *for* one flesh!" L. is quite welcome to both his divinity and logic.

O, Methodism! Where are you bound, by following such a leader? You shall not follow him unwarned. Such a man would lead any class of men "into the ditch." We regret the necessity of exposing the misrepresentations which characterize this work of L.'s, which he has imposed on the Methodist Episcopal Church, and which has become the "text-book" of that church, so far as its official publishers and the Editor of the Christian Advocate can make it by their indorsment, and by its circulation. But we fear not: for the wrath of man shall praise God; and the remainder He can and will restrain.

LANDIS ON DEATH.

WHAT A METHODIST PREACHER THINKS OF IT.

[The following is from a Methodist traveling Preacher.—ED. EXR.]

"DEATH."—A brief review of Mr. Landis' 120-1st pages: By "an obscure, illiterate blunderer." Mr. Landis is attempting to refute the arguments of those whom he styles "Annihilationists." It appears to me they are nearer right than he is. On page 120 of his work he says:—

"*Death* is a term which is perpetually occurring in their sermons and writings."

Why not? It occurs in the Bible two hundred and seventy-three times. He says—

"Their manner of using it is as follows: The law of God denounces the penalty of death for sin, and as death is a cessation of existence, and as the penalty of death is inflicted upon man, so man is mortal, soul and body, and soul and body alike must cease to live."

I beg pardon, Mr. L. They do not recognize a difference between soul and body, as you do. They believe that the man cannot live without the soul, or living principle; neither can he live without the body. The soul is a part of his organization; so is the body. They do not say, "man is mortal, soul and body," but they do say, "man is mortal." They do not say, "soul and body alike must cease to live," but "*man* must cease to live," and, in this, they follow the Bible. They believe that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life;" not "an immortal soul;" that is one of man's "inventions;" it is not to be found in the Bible. They believe that after he received "the breath of life" he became "a living"—not an "immortal soul." They believe that when man dies "the body," or dust, "returns to the earth as it was, and the spirit"—or breath—"returns to God who gave it." This, according to their view, is simply an un-doing of what was done when man was made: they believe that nothing less than the power of God is able to restore the dead to life; and, therefore, they say with Paul—"What advantageth it me, if the dead rise not?" Mr. L. goes on to say—

"I shall not remark upon the strangely illogical character of this argument any further than its use of the term death is concerned."

I wonder if this is not one of those "very small attempts" with which Mr. L. charges Mr. Dobney, on page 60? He says—

"If the penalty of the law is death, in the sense of annihilation of both soul and body, let it be remembered, that those who believe in Jesus and receive him as their Saviour, are saved from the penalty of the law, in strictness of speech, for 'there is no condemnation to them who are in Christ Jesus. Rom. 8 : 1.'"

Mr. L. ought to know that "*in Adam all die.*" Every one that dies to-day, dies for Adam's sin ; "those who believe in Jesus" are saved from the *second* death. Rev. 20 : 6. O, what ignorance among the *learned*. "He hath hidden these things from the wise," &c.

"And, certainly, Enoch, Elijah, and Moses, at least, were not annihilated," saith L.

These D. D.'s cannot discuss this question of death, without bringing in Enoch, who was translated ; Elijah, who was caught up in a chariot of fire ; Moses, of the circumstances of whose death and burial we are ignorant. Do not give us the exceptions ; let us have the rule. And Mr. L. assumes a point here, viz. : that Moses did not die, which, in my humble judgment, cannot be proved. Again he saith—

"But death, in the Scriptural sense of the term, and as related to the subject before us, does not imply an actual cessation or even suspension of existence ; and our opponents ought not to theorize on the subject, but confine themselves to the clear representations of the word of God."

In the first half of this sentence Mr. L. evolves a theory, which all his boasted learning cannot establish ; and in the last half, tells his "opponents" "not to theorize," but keep to the word of God. A very good suggestion, Mr. L. ; but you wrote 118 pages before you seemed to get hold of the idea yourself. I don't wonder that after writing 150 pages, you felt sick ; it made me feel sick to read them. He goes on :—

"Let us briefly consider a few examples of the use of the term ; and to give our opponents all the advantage they could desire, we shall select also one or two instances of its use, when applied to subjects which confessedly are not endowed with immortality."

Do not be too fond of giving advantage, Mr. L. ; you evidently consider yourself a sort of clerical "Morphy," able to give away a knight and pawn and still come off conqueror. And I think, myself, you are considerably ahead of the chess "Achilles" in "*blindfold playing.*" And with reference to "subjects which are not endowed with immortality," let me tell you, that God "only hath immortality." L. goes on :—

"Take then the example of the seed corn sown in the earth. Our Saviour says, 'Except a corn of wheat fall into the ground and *die*, it abideth alone ; but *if it die* it bringeth forth much fruit ;' John 12 : 24. And in referring to the same matter, Paul, addressing a sceptic, says : 'Thou fool ! that which thou sowest is not quickened, except it die.' 1 Cor. 15 : 36. Now in these passages the term death is used in its obvious and ordinary import ; and yet it does not imply even a suspension of vitality, for through the whole process of *death* the living germ retains its vital power unharmed."

In the first quotation, "our Lord compares himself to a grain of wheat ; his *death*, to a *grain* sown and decomposed in the ground ; his *resurrection*, to the *blade* which springs up from the dead grain."—A. Clarke. The power of God, in an unknown and mysterious manner, preserves the vitality of the dead grain. In exactly the same manner the power of God retains the vitality of the dead body, and raises it in the resurrection. But Mr. L. cannot understand this. He inquires, (page 45) "How, then, is personal identity preserved ?" He has not faith enough to believe that God can take care of the identity. He must have a Chaldean deposit of souls. On page 47, he says :—

"If the soul is the life of the body, (as they affirm,) and if the soul remains in the body, then the life is in the body, and of course the body is not dead, for a human body cannot be both dead and alive at the same time."

But, my dear Mr. L., I thought you said, that "through the whole process of *death* the living germ retains its vital power unharmed ?" But you will say, "I was speaking of the grain." Well, did not our Saviour speak of the grain too ? The only difference is here : our Saviour believed in but one kind of death ; you believe in more than one. It is a wonder you do not invent an "intermediate state," in order that the vital principle of the grain may escape from death. Paul's skeptical inquirer was in the same quandary. He asked : "How are the dead raised up ? and with what body do they come ?" He, like Mr. L., could not understand how a thing could be "annihilated" and afterwards come to life ; he would not be puzzled long in these days of *learning*. But Paul very aptly answers both the ancient and modern "skeptic" in Mr. L.'s second quotation.

As Mr. L. seems willing to obtain Dr. A. Clarke's help in two very delicate places, (pages 252, 351,) it may not be improper for us to notice in this connection, the eminent Commentator's remark on the last mentioned passage. "Whether the apostle would intimate here that there is a certain *germ* in the present body, which shall become the *seed* of the resurrection body, this is not the place to inquire."

L. saith : "So, too, in the case of the devil and his angels ; the curse of God, or the penalty of the law, has been inflicted upon them, but they still live ; that death has not suspended their existence, for they believe and tremble, and are reserved in chains of darkness until the judgment of the great day."

Where does Mr. L. get his information ? Where in the Bible does it say, that the devil is dead ? And as to the angels, where does L. get his "knowledge of the supernatural ?" Does he pretend to accurately explain the texts of Peter and Jude, which he had in mind when penning the above sentence ? And even if he could, what possible inference can be drawn from angelic punishment that would

throw any light upon the considered question? Does he not know that the angelic and the human differ in their natures? He adds—

"Why then should the existence of the spiritual part of man's nature be suspended by an infliction of the same penalty?"

Here he begs the question. His opponents *deny* that the spiritual part of man's nature can be separated from the corporeal, and the *man* still exist; why then does he not *prove* that they can exist apart?

Notwithstanding Mr. L.'s generous proposal to "give our opponents all the advantage they could desire," he now cites the "Parable of the rich man and Lazarus," although he is aware that his opponents deprecate any deductions that may be made from unexplained parables; feeling, that in so important a point as the one under consideration, it is essential to use plain authority. And here it may be well to observe, that this is the only passage in the Bible, outside of the Apocalypse, that gives color to the theory of Mr. L.

He says—"In the whole Bible there is not an instance in which the term *death*, as applied to either human or angelic nature, imports a loss of conscious existence."

Here is another "arrogant assumption." Mr. L. has not proven one point, and yet, he here repeats the assertion that he made at the outstart of his second point.

If the foregoing "exposition" of the term "death" is a specimen of Mr. L.'s logic, I think he has not much to boast of by the side of Dr. Bushnell, whom he so unmercifully attacks on page 488. The last five lines of that passage fit Mr. L. nicely, much better than Dr. B.*

L. concludes this paragraph by referring to §§ 44, 45, 46, infra. He wants to give us more of the same sort. I turn to § 44, and he refers me back to § 36, 37; I will not follow him there, but conclude by noticing his first point here, viz.:—

"That the term *death*, (thanatos) as applied to man in the Scriptures, ever means utter annihilation, or extinction of conscious existence, is a mere assumption, and is entitled to no respect whatever."

I will answer this by quoting Robinson. "*Thanatos—death*, the extinction of life, naturally or by violence."

* The following are L.'s words about Dr. Bushnell.—"No man has a higher respect than I for Dr. Bushnell's great and transcendent powers, when exercised within their proper sphere; but the province of critical exposition lies not within that sphere. And in his whole book there is not a formal attempt at the exegesis of Scripture which would not be unworthy of the merest tryo."

We fully concur that these "five lines" of Landis' book, "fit" himself "nicely;" he could not have had a better "fit" than the last half of them make, if all the D.D.'s in Christendom had measured him for a suit. Yet, such a work is indorsed by the Methodist *officials*, in New York, as "the best text-book" they "know of" against us!—ED. EXR.

THE ESSENTIAL BAPTISM:

WHAT IS IT? AN INQUIRY, BY JACOB GRIM.

PAUL'S TESTIMONY.

THE first account we have of Paul, as connected with baptism, is found in Acts, 9th ch. Here, also, Ananias exceeded his commission. The instruction is given in v. 17. "And Ananias departed, and entered into the house: and putting his hands on him, said, Br. Saul, the Lord, (even Jesus who appeared to thee in the road by which thou camest,) hath sent me that thou mightest receive thy sight, and be filled with the Holy Spirit." Now, in this instruction to Ananias, according to his own confession, there was not one word about *water* immersion. Did Paul see in the vision, Ananias coming in and immersing him in *water*, as emblematical of the death and resurrection of Christ? No, not that; but in v. 12, it is said, "And he hath seen in a vision, a man named Ananias, coming in, and putting his hands on him, that he might receive his sight." Well, we find Paul did receive his sight; and he also received the Holy Spirit; and then, afterwards, he was baptized in *water*. This is also contrary to Peter's instruction, in his first sermon; that was *water* FIRST, and Spirit *after*.

Well, what about this "symbolical burial?" Paul did not seem to know anything about it; for in his confession, in Acts 22: 16, he says, Ananias requested him to "arise, be immersed and wash away thy sins." Now, if it was for the purpose here mentioned, it was not for the purpose of showing Christ's death, burial and resurrection.

We find Paul associated with water baptism in the case of Lydia; and also with the Jailor; but as there is nothing very special in either case, we will pass them for the present.

In Acts 19: 1, Paul finds certain disciples at Ephesus. "He said to them, have ye received the Holy Spirit, since ye believed? and they said to him, we have not even heard that the Holy Spirit is given." Now mark, these were disciples; had believed; and had been immersed; and why, according to Peter's testimony, did they not receive the gift of the Holy Spirit? Paul acknowledges them believers, and also asked them, "To what then were ye immersed? And they said, to *John's immersion*." And many more might confess to the same TRUTH. "Then said Paul, John indeed immersed with the immersion of repentance, saying to the people, that they should believe on Him who came after him; that is, on Christ Jesus." Yes, and John said something more; he said that Jesus, that came after him, was to immerse with the *Holy Spirit*." "And on hearing, they were immersed in the name of Jesus." (The word "this," is supplied, and we have left it out.) "And Paul having laid his hands upon

them, the Holy Spirit came on them, and they spoke with tongues, and prophesied." And the signs, according to Mark 16: 17, followed this immersion. Now, for our own part, we want no stronger proof of the essential baptism, than this evidence. Paul finds these brethren; he acknowledges them believers; they had complied with the conditions, and had been immersed; and yet it profited them nothing. But when Paul had laid his hands upon them, they gave evidence that the work was done in the right way. But it is said, "Paul immersed them over again in *water*." We doubt it very much, from the rendering; and even if he did, it profited them nothing, for they received all the gifts, like those of Samaria, by the laying on of hands; and gave the evidence, according to *Mark*, from that fact.

Neither do we think it would have been dealing with them all alike. We read in Acts 18: 23, of a certain Jew, named Apollos, who was mighty in the Scriptures. He had been instructed in the way of the Lord; and was fervent in the Spirit; he spoke and diligently taught the things of the Lord; knowing only the immersion of John; and yet, none doubted the efficacy of his immersion. He had been immersed with the Spirit, for it is said, he was fervent in *the* (not *his*) Spirit; and yet there is no evidence that he was commanded to be immersed in any other than *John's immersion;* and not only that, but the apostles, except Paul, were immersed with John's immersion. Then, why should these brethren at Ephesus be immersed in water the second time? In Acts 13: 24, Paul bears testimony saying, that "John, before His (Jesus') coming, preached the immersion of repentance to all the people of Israel. And as John was accomplishing his course, he said, Whom do ye suppose me to be? I am not he, but behold there cometh one after me, the shoes of whose feet I am not worthy to loose;" (Is that all John said? No:) "He shall immerse you in the Holy Spirit." This important testimony is generally overlooked.

Now we have gone through with all the Acts, of any importance on the subject, and we will examine Rom. 6: 3, "Or are ye ignorant that we who were immersed into Jesus Christ, were immersed into his death: therefore, we are buried with him by our immersion into his death; that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life; for, if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

It is contended by some, that this is proof of the burial in water, in the likeness of Christ's death; but the Apostle does not say one word about water. We will examine the passage in connection with the apostle's sayings. He says, they were immersed into Christ; (not in water;) and by being in Christ they were immersed into his death; and as a necessary consequence, they were buried with him, by being in him; and that as Christ was raised from the dead by the Father, so we being alive in Christ should walk in newness of life; knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that we should not serve sin. Now, it appears to me, that our brethren lose sight of the apostle's argument in this chapter. In the second verse, the apostle says, "How shall

we who are dead to sin, any longer live in it?" Now it is evident the apostle did not mean he was dead, by being put under water; and in verse 7, he says, "For he who is dead is freed from sin." Now, being put under *water*, does not make a man dead to sin, and free him from it. But the eleventh verse explains: "So, also, do ye reckon yourselves to be dead indeed to sin; but alive to God through Jesus Christ our Lord." In Gal. 2: 20, this same apostle says, "I have been crucified with Christ." Well, if the apostle was crucified, he must have been dead in some sense; and he says it was with Christ. Well, then, if he were dead with Christ, he must have been buried with him; nevertheless, says Paul, "I no longer live, but Christ liveth in me." Then he is also in the likeness of his resurrection; and should, therefore, walk in the new life; that is, the life of Christ.

Well, as Paul exhorts us to walk in this new life, will he inform us how we are to get into it, and what he means by being immersed into Christ? If he means *water*, he has not said so in this chapter. And we find him saying in 1 Cor. 1: 14, I thank God I only immersed a few of you. But if water immersion put them into Christ, why should he thank God that he only placed a few in Christ? and in the 17 v. he says, that Christ sent him not to immerse (in water; for that is the subject of dispute,) but to preach the Gospel. Well, had Paul *two* Gospels? for we find that the Gospel that Peter, Philip, and others preached, had water immersion in it. Were they mistaken? and were they bringing John's immersion beyond its time? Paul certainly would have a large majority against him now, if he should tell the people or the priests they were not sent to *immerse*.

But again, Paul said, If any man preach any other Gospel than that we preached, let him be accursed. Now, as we do not wish to labor under this charge; we wish to understand what Paul meant when he said, he was not sent to immerse; for he says, in Ephesians 4: 5, "There is one Lord, one faith, and one immersion. Now in the days of Jesus, according to the testimony of Himself, in Acts 1: 5, and according to the testimony of John, in John 1: 33, there were two immersions; one of water, instituted by John; and the other of Spirit, instituted by Jesus. Which is the one Paul refers to, in this chapter? In 1 Cor. 12: 12, Paul says, "For as the body is *one*, and hath many members, and all the members of the one body, being many, are one *body*, so also is Christ; for by one Spirit we are all immersed into one *body*, whether Jews or Greeks," &c., "and have all been made to drink into one Spirit."

According to this testimony, the apostle has dropped John's immersion and continued that of Christ; and so when they were immersed, he means by the Spirit, into the body of Christ; and so being in the body of Christ he was crucified with him; and He having been buried and raised up again, so also those who are in him were buried and rise with him, to become new creatures in Christ Jesus: for "if any man be in Christ, he is a new creature."

Again, in Col. 2: 12, "Being buried with him in your immersion; wherein, also, ye are risen with him from the dead." Also in Gal. 3: 27, "For as many of you as have been immersed into Christ, have

put on Christ." Now, if this is water immersion, it is not true. Simon, in Acts 8, was immersed in water ; yet he was not in Christ. Ananias and his wife were immersed in water ; but they were not in Christ ; the Corinthian Church were immersed in water, but they could eat and drink to drunkenness, until some of them died ; and even the Galatian Church did not give the apostle much evidence of being in Christ. Chap. 3 : 1, he says, "O, foolish Galatians, who hath bewitched you, that ye should not obey the truth ; before whose eyes Jesus Christ hath been clearly set forth before you crucified ; received ye the Spirit, by the works of the law, or by the hearing of faith ? For as many of you as have been immersed *into* Christ, have put on Christ." And this apostle says, "If any man be in Christ he is a new creature." And Christ said to his apostles, in his commission to them, "He that believeth and is immersed, *shall be saved.*" In Paul's testimony in defence of the Gospel, in 1 Cor. 15, he says nothing about this water immersion ; but, on the other hand, he says he was not sent to baptize (in water) but to preach the Gospel. In his charge to Timothy, 1 Tim. 4 : 14, he says, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of hands of the elders." But he says not one word about not forgetting water immersion. Now, we have the testimony of John that his was water immersion ; and the testimony of John, Jesus, Peter, and Paul, that the immersion that Jesus immersed with, was one of Spirit. Notwithstanding all this testimony, shall we say, that Jesus commissioned his apostles to go and immerse in water ? when not one word is said about water, but simply immerse them in my name ; and there is no evidence they ever immersed them in any other name. But, says one, the command was to immerse in the name of the Father, Son, and Holy Spirit. Well, there is no record that the disciples ever did it ; they immersed only in the name of Jesus. See Acts 8 : 16 ; Acts 2 : 38 ; Rom. 6 : 3 ; Gal. 3 : 27.

In Rom. 6 : 4, it says, "We were with him by immersion into his death." Whose death ? Why, if this is water immersion, and is symbolical of death and resurrection, and was performed according to modern times, then the Father, Son, and the Holy Spirit, all must have *died !* for they are immersed into them all : and if it is symbolical, it must symbolize the death of them all ! But the apostle says in the verse previous, they were immersed *into* Jesus Christ. In Rom. 12 : 5, "So we being many, are one body in Christ, and every one members one of another." How do these members get into Christ ? Paul says, in 1 Cor. 12th, "By *one* Spirit they are all immersed into the one *Body.*"

But some will answer, "The apostles immersed in *water ;* and we are to follow *their* example." Not so : the apostle says, "Be ye followers of me, even as I also am of Christ." Now, according to Acts 21 : 20, when Paul returned from his mission to the Gentiles, and recounted the wonders God had done for them, "And when they heard *it*, they glorified God, and said unto him ; Thou seest, brother, how many thousands of Jews there are which believe ; and they are ALL zealous of the law" (of Moses.) "And they are informed that you are teaching things contrary to the law of Moses ; saying, the Jews ought not to circumcise their children, neither to walk after the customs."

Now, how can it be expected that the people, who had just been taught a new doctrine by John, would perceive the force of Christ's sayings, "Ye shall be immersed in the Spirit ;" and "the time is coming when they that worship the Father must do it in *Spirit*, and Truth ;" when they could not understand him, when he said, "The Law and the Prophets were until John :" and yet, even the apostles circumcising, years after they had been immersed in the Spirit ? And why do not our brethren follow the *example* of the apostles in the practice of circumcision ?

But the apostles did learn there is one Lord, one faith, and *one* baptism ; and that one baptism by the one Spirit into the one body ; which is Christ. Yes, Christ, the great High Priest ; and by Him, through the instrument of the Spirit, we are all baptized into Him ; and then, if any man be in Him, he is a new creature ; and "if any man have not the Spirit of Christ, he is none of His."

"He that believeth and is baptized shall be saved ;" and *this baptism*, we believe, is BY THE SPIRIT.

M. THOUVENEL'S ANSWER TO THE POPE'S ENCYCLICAL LETTER.

THE Papal theory culminated under the great Hildebrand, Pope Gregory VII. He maintained that the world belonged to the Lord, and to the Pope as his infallible vicegerent. That the Pope had a right to depose kings and emperors, and that princes should kiss his feet. He claimed the right of absolving subjects from their allegiance to their rulers. He claimed that all kingdoms were mere fiefs of the Roman pontiffs, and insisted that all monarchs should pay an annual tribute in acknowledgment of it. This he secured in part. So arrogantly did he express this principle, that when Henry IV., Emperor of Germany, had offended him, and came to the castle of Canosa, where the Pope was then residing, to make his peace, Gregory kept him standing for three days in the depth of winter, [February, 1077,] barefooted and bareheaded, and meanly clad before he would receive him.

This principle the Roman Catholic Church has never renounced. It has just now come to be tested in a most interesting manner, and in a way that may involve the most important consequences in Church and State. Louis Napoleon proposes that a portion of the Pope's temporal dominions in Italy shall be annexed to Sardinia. Against this the Pope has protested in his celebrated Encyclical Letter, in which the principles of Hildebrand, decently veiled to suit the times, are yet distinctly enough brought out. In this the Pontiff complains of Louis Napoleon, in most sad strains. The dignitaries of the Roman

church everywhere, have taken up this quarrel. In Germany they have attempted to excite a fanatical feeling against France, but the correspondent of the London *Times* declares it to be a failure. In Ireland an attempt has been made to create an excitement of a similar nature; but strange to say, even there the response is feeble. It has been tried in America—certainly in Philadelphia, in Cincinnati, and in New Orleans. But it falls dead. No Peter the Hermit has been found to breathe life into this new crusade, and no Ignatius Loyola has appeared to kindle a fiery enthusiasm, which might presently take on the force of a malign fanaticism.

Meanwhile Louis Napoleon has coolly replied to the Encyclical Letter, through M. Thouvenel, his new prime minister, and we venture to say that a more extraordinary or more important document has not appeared since Napoleon the First went to St. Helena.

The Emperor and the King of Sardinia are Roman Catholics. The problem was, the reconciliation of a direct opposition to the Pope's views in regard to Romagna, with a loyal obedience to the Roman See. It will be seen that M. Thouvenel, by authority, takes the bull by the horns. His principle is, *that the pope is only infallible in spiritual matters*, and that the Romagnese question being a temporal one, His Holiness, *quoad hoc*, stands on the same basis with any temporal prince, and must take his chance amongst the complications of the balance of power. He proceeds to charge upon the Pope his refusal to make any reforms in his provinces, as the reason of his losing them, thus recognizing the principle of the rights of the people, even in the Papal States.

He announces that the Court of Rome has not been "well inspired" in mixing up temporal and spiritual matters, or in its appeal to the Church about a matter that concerns governments. He informs His Holiness that the reason for the fact that his predecessors obtained temporal power in Italy was, that in the early ages *ecclesiastical government was better than temporal, and the rights of the people better respected under it*, and insinuates that the Pope should catch the spirit of the age, and govern his people better, if he wishes to keep them.

M. Thouvenel then proceeds to state a number of precedents, beginning in 1797, to show that it has been the custom, even among Catholic powers, to consider the Pope's temporal rights as upon the same footing as those of other powers, and in connection with this he shows that other ecclesiastical territories, as those of the Bishoprics of Saltsburg, Trent, &c., were disposed of on merely political grounds. In short, he takes the ground distinctly, that the "imprescriptible and sacred prerogatives of the Catholic Church" regard spiritual matters only. The Pope as a spiritual ruler is infallible; as a temporal ruler he is a Samson shorn of his locks.

The consequences of this position are prodigious. It will excite the deepest interest among all classes. Friends of liberty will see in it the inevitable march of the rights of the people and the spirit of the age. Politicians will see changes foreshadowed by it which will affect the civilized world. Protestants will study more clearly than ever those mysterious prophecies which, to the sanguine, seem so near fulfillment.

The daring of Louis Napoleon is almost without a precedent. He bases imperial authority upon popular opinion; he connects despotism with the progress of liberal ideas; he exhorts the incarnation of civil and religious tyranny to respect the spirit of the age; he insists, in a word, that *Popery should reform!* As the sailor said, when he was blown up with gunpowder in the theatre, and took it for a part of the performance, *What will the fellow do next?—Philadelphia Evening Bulletin, March* 6.

[Sure enough, "*What will the fellow do next?*" It is quite likely he will do next what the prophecy indicates. Those who wish to see the views of the EDITOR of the EXAMINER, will find them in his pamphlet on the "*European War.*" [See last page of Examiner cover]. It is most likely, the "War" begun last year, will be found to be only the "PREFACE" to that which will soon open in Europe. "Mysterious prophecies" will soon explain themselves, and show to proud mortals that God's ways are not as their ways.—ED. EXR.]

THE ATONEMENT.—DR. FINLEY writes on this subject as follows:—"One of the very best Clergymen in this city, to whom I handed your article on the Atonement, told me after reading it, that it was the true Scriptural theory, and the only one he had seen that did not involve absurdities and impossibilities. I fully agree with him. He also remarked, that it was one of the best arguments in favor of our views."

I am glad to hear so favorable an opinion expressed from an intelligent source. It was Mr. Landis' dreadful representation of the death penalty of the divine law, which he said, "our blessed Redeemer suffered," that led me first to *preach* on the Atonement in this city and Philadelphia, and afterwards to publish in the EXAMINER. I was satisfied the view I took was the Bible teaching: but I did not, at first, see that it formed the "best argument in favor of our views" of man's nature and destiny. I did subsequently see it in that light; and that, if admitted to be true, it settled the whole question that there is *no future* nor *eternal life*, except to those who are "partakers of the divine nature," by a union with Christ as the *Life-Giver*, and through the power of the Holy Spirit which dwelt in Him without measure; so that "in Him dwelleth all the fulness of the Godhead bodily." That Spirit produces the divine nature in every true believer in Jesus; so that Christ becomes the fountain of his spiritual, or divine life: that life alone by which any man can live again after death, and live endlessly. O, how precious, and how important does Christ now appear! He is "*the way, the truth, and* THE LIFE: *no man* cometh unto the Father but by" Him. In Him, only, is there spiritual life, or endless life for any of our race. Let the sinner hasten to

this fountain before he shall be overtaken by that night to which there never comes a morning.

DR. FINLEY, in a note, says :—"The list of works to which I allude in my *Letter to a Clergyman*, as having answered all my objections satisfactorily, may be seen in the Catalogue of Books on the cover of the Examiner. I would say, THE WATCH TOWER—SIX SERMONS—DOBNEY'S FUTURE PUNISHMENT and especially, BIBLE VS. TRADITION, are the best to send for, if you do not wish to send for the whole list. It seems very plain to me, that any one after reading these and comparing them with the Bible, and particularly the articles in Bible versus Tradition on the 'soul' and on the 'spirit,' and afterwards affirming the immortality and separate consciousness of either of them, does so without any authority from the word of God."

PHILADELPHIA.—Since the issue of the last EXAMINER the EDITOR has spent two Sabbaths in that city. The interest on the *Life theme* is fast increasing there. The opposition has tried to arrest it, by preaching against us. Yet the truth advances more and more as attention is awakened to it, even though called up by our opposers. If we were disposed to "do evil that good might come," we would say to our opposers, *Continue to circulate Landis' work.* It wakes up attention, and shows the folly and weakness of our adversaries. Not only that, but it makes a demand for our works on "*Immortality only through Christ.*" So, we "thank the LORD, and take courage."

AN ACROSTIC.

GOD will his truth sustain, what e'er oppose,
Extend its triumphs, and confound its foes ;
Old bigotry compel to hide his face—
Receive its teachings, and its power confess,
Give up long cherish'd fables, error taught,
Espouse the truth, for which they wisely sought.

Such are the facts ; now spreading far and wide !
That truth is onward, will not be denied.
On the great theme of *life* and *death*, go on ;
Reflecting light—fresh borrow'd from "The Son !"
Rejoice, be glad, your Ebenezer raise ;
Such help afforded, calls aloud for praise.

And while the power of truth is thus reveal'd,
More laborers we pray may take the field ;
Expect in harvest, a rich store of grain—
None having labor'd for the truth in vain.

D. W.

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article : the fact of the insertion does not commit the EDITOR to its sentiments.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers : other topics may, however, sometimes be admitted, if space will allow.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. We think that as clear as any fulfillment of prophecy in the Bible. Price 50 cents in paper covers ; 75 cents bound.

THE DISCUSSION with Prof. Mattison, [see last page of cover], can now be had in *paper covers* : price 30 cents. We have, also, a plenty of DOBNEY, *Part Second*, [see cover], in paper covers : price 30 cents.

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LETTERS should be well sealed, but never "registered." Money for the *Examiner* is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

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Vol. XIII. PUBLISHED MONTHLY. 1860.

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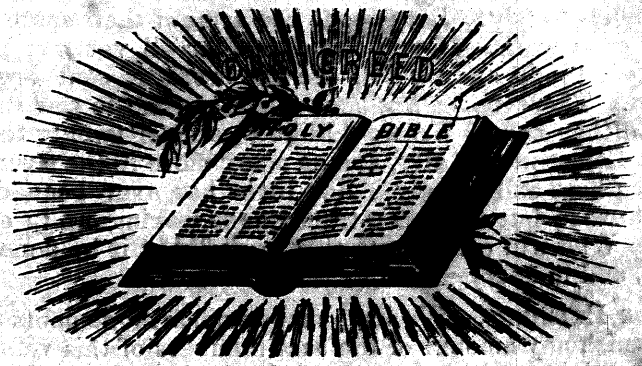

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PUBLISHED BY THE EDITOR:
POST OFFICE ADDRESS, BOX 4658,
NEW-YORK.

THE "LETTER TO A CLERGYMAN, BY DR. FINLEY," in the last EXAMINER, is called for in Tract, by several persons. To meet such call, we have concluded to issue it *by itself*, from the Stereotype plates of our Magazine.

The *price* will be $2 per hundred copies; the expense of transportation, whether by mail or otherwise, to be paid by the purchaser.

We hope, at least one hundred thousand copies will be scattered immediately. Let friends use some of their spare money in this good work. If you cannot scatter all you can pay for, send your funds, and we will see the work is sent broad-cast for you. There never has been a better time to sow the seed of truth than now. We would like to scatter twenty thousand of that Letter in this city, and as many more in the river towns between here and Albany. But little has ever been done in those towns; but there is a tremendous waking up in some of them. Who will come up to this work? Let it be done everywhere, and in every place.

BIBLE EXAMINER.—We have made such arrangements that we can furnish any amount of the *back* numbers of this volume, except the *eight additional* pages of No. 2; but of that No., with those eight pages, we can furnish all *new* subscribers, for the present. In order to encourage the scattering of the back numbers, we will furnish them, in any quantity, for either month, at *six* dollars per hundred, the purchaser paying the expense of their transportation. If we send them by mail, *one cent* per copy must be added to prepay postage. If sent by express, the expense can be paid on delivery.

THE "ACROSTIC," in the last EXAMINER, lost its signature in printing, by some mishap. It was furnished by "D. W." of Philadelphia, who has often employed his pen in that sort of effusion.

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BIBLE EXAMINER

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. MAY, 1860.

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"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Math. 6 : 33.

To understand this text we must view it with its connection. Our Lord had assured his followers, "No man can serve two masters—Ye cannot serve God and mammon:" or, ye cannot serve God and a mind bent on the things of this world—such as riches, &c. "Therefore, I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for the body what ye shall put on." This verse and the following have been amazingly perverted by some minds, by not considering that it is common in Scripture to speak of a thing of less importance than another, as if it were of no importance. Many examples of this may be given. Our Saviour said, Luke 14 : 26, "If a man *hate not* his—wife—and his own life also, he cannot be my disciple." How are we to understand such an expression? By no means in an absolute sense. The apostles are the best commentators on the meaning of our Lord's words that we can have. Do they countenance the absolute sense of these words? See Eph. 5 : 25, 28, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." And in the 29th verse the apostle says: "No man ever yet hated his own flesh," or himself—his "life." The thing, in an absolute sense, is impossible. Again, our Lord, John 6 : 27, says,—"Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life." This is a text of the same character as the other; not to be explained so as to contradict inspired exposi-

tions of man's duty as to things of this life. When man was placed in Eden, and in innocency, he was placed there "to dress and to keep it." Paul to Timothy, 1 Tim. 5 : 8, says—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And again, 2 Thess. 3 : 10–12, he says—"For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."

With such a commentary on our Lord's words, we cannot be in doubt as to their meaning ; and as I before said, He spoke in accordance with the custom of those days, in which, things of less value when placed by the side of those immensely more valuable, are spoken of as of no value—to be hated—not to be regarded ; that is, comparatively speaking. So the words, "take no thought," &c., we are not to understand in an absolute sense. Paul did not so understand them, when a prisoner at Rome ; and at a time, too, when he declares "I have finished my course—I am ready to be offered, and the time of my departure is at hand." In the same chapter, immediately after, he tells Timothy—"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Pray, Paul, are you not taking "thought what you shall put on ?" Why think about that "*cloak*," when you are just going "to be offered ?" Paul cannot help thinking he shall want that cloak to keep him warm while here. He had learned, it is true, in whatsoever state he was, to be content, but not so content as not to use lawful means to make his condition more comfortable when in his power. So, when our Lord says, take no thought, He only prohibits such thought as is implied in *serving mammon*—such thought as rules and absorbs the mind to the exclusion of the service of God, the superior and most important of all thoughts and service ; or such thought as implies distrust of God's fatherly care over us, while we make His service the great, grand and absorbing business of life.

We may paraphrase the verse and connection thus : "You cannot have a mind devoted to God, and at the same time bent upon and absorbed by the riches of this world ; therefore, I say unto you, be not anxiously careful for your life, about food and raiment, lest you serve mammon, and make a treasure laid up on earth your portion, and thus depart from God. To guard you against this anxious care, consider the fowls of the air, though they lay up no stores, yet your heavenly Father feedeth them," &c. "Therefore be not anxiously careful, saying—What shall we eat ? or What shall we drink ? or Wherewithal shall we be clothed ? (for the Gentiles, who know not God, make these things the all-absorbing objects of their pursuit) and your heavenly Father knoweth that *ye have need* of these things ; therefore, seek ye first the kingdom of God and His righteousness, or that righteousness which He requires, and all these things shall be added unto you, while diligent in business, but without distracting thoughts ; take, therefore, no distracting thoughts about the future : the future, if it comes, will bring its own cares, but you should not anticipate them, and burden your minds by adding them to those of the present time ; sufficient unto the day is the evil it brings."

Such, I believe, is the true sense and meaning of our Lord's discourse. And He calls our minds to the immense value of an inheritance in the kingdom of God, in comparison of which, food, raiment, and life itself, are of no value.

God has a kingdom to be established. It is called "the kingdom of God ;" and this by way of distinction from all the kingdoms that have gone before it. The kingdoms, or reigning governments of this world, are emblematically set forth as dreadful beasts ; savage, oppressive, warlike and doomed to destruction : but another is to succeed them entirely dissimilar ; mild, equitable, peaceable, and everlasting. We are required to pray—"Thy kingdom come." We are bound to pray understandingly : not to do so is to mock God. How can we pray understandingly for that of which we are in ignorance ? How can such a prayer be sincerely offered ? If we know not what it is we are praying for, how can we desire it ? If there is no desire for that we pray for, our prayer is hypocrisy. Paul tells us, 1 Corth. 14 : 15, "I will pray with the spirit, and I will pray with the understanding also." We may safely say—All prayer must be thus offered, if acceptable to God. If so, then it is essential that we have knowledge in regard to the location and nature of the kingdom of God, else we do not pray with the

understanding. These remarks are equally applicable in view of the command to seek first the kingdom ; or, make it the first object of our attention. How can we seek it at all, if we are ignorant of its nature and location ? How can the injunction have any weight with us, if we know not what it is we are to seek, or where it is to be found ? It is vastly more important than most professed Christians suppose, that we have clear and distinct ideas about this kingdom, if we would not pray hypocritically, and seek for it as one that beateth the air. Let us then inform ourselves on these matters.

In the first number of this volume of the EXAMINER, the nature and location of the kingdom of God has been pointed out, *viz.:* The reign of CHRIST on earth with all His saints made immortal. I now wish to enforce the injunction to "seek *first*" this kingdom, and "His righteousness." The term *first* often signifies, *chief*. If so in the text before us, then we are commanded to make this object the *principal* concern of our life ; it is to stand out in our minds as *the* great business for which we now live : it is to have a prominence in our affections and actions, that no other is entitled to. But, how can this be the case so long as there is no definite idea in our minds as to the nature and location of this kingdom ? Without this, how can the mind be made to realize its value, so as to give it that attention for which the demand is made ? How can we obtain the knowledge necessary to give such importance to the subject as shall lead us to obedience to the command to make that kingdom the first, or chief object of our pursuit ? To secure this end, must there not be, somewhere, a *description* of the kingdom of God ? Where can we find that description if not in the Bible ? It certainly is not contained in the fancies of men, nor the creeds they have invented. If it is described in the Bible, how shall we learn what it is, unless we "Search the Scriptures ?" How then can any man be said to be seeking that kingdom who neglects this examination, and makes it not the most anxious study of his life ? It is not *reveries*, or a few flights of fancy, that makes a man an understanding seeker of the kingdom of God. We must serve God in truth, as well as in spirit, or we "beat the air." Let us, then, most earnestly and prayerfully seek this kingdom by a careful study of the words of God, as spoken to us by the Holy Spirit through holy men of old.

To be heirs of the kingdom of God, we must not only seek the kingdom but "His righteousness ;" that is—The righteousness which God requires. Not some fancied, indescribable, and undefinable operation, unknown except to a diseased imagination, but that of holiness, or purity of mind and life, taught by patriarchs and prophets, but especially brought to view in the teachings of Him who "spake as never man spake ;" and who exemplified it in His life, so that He became the living embodiment of all He taught ; and left us in no doubt as to what constitutes holiness, or what that righteousness is which God requires, to prepare us to be "joint heirs with Christ" in the kingdom of God. It is "the righteousness of faith ;" or, that righteousness which is produced by a believing reception of the Son of God, and a constant contemplation of His holy life, conversation, and tempers ; which by "beholding we are changed into the same image, from glory to glory," or honor, "even as by the Spirit of the Lord ;" which Spirit works by the *truth* of God, that being its "sword," and the instrument of sanctification—"Sanctify them through thy truth—*thy word* is truth." Christ, as I have said, was the living embodiment of the truth He taught, and left us an "example" that we should "walk even as he walked :" 1 John 2 : 6, and 1 Peter 2 : 21. Let us, then, carefully look at Him—his humility—his patience—his forgiving disposition—his resignation—his love of enemies—his love to God—his hatred of sin—especially, his spirit and practice of obedience ; so that He could say, "I delight to do thy will, O God." Here is a lesson for us to learn. Whoever lays it to mind, and believes it essential that he should learn this lesson, in order to an inheritance in the kingdom of God, will see the propriety and importance of making it his "first" and principal, or chief object. It is not learned in a day ; though we may form the resolution at once to commence the work, and make a beginning ; but we shall find that the longest life is none too long to accomplish a work of such magnitude and importance. The doctrine and commandments of men have set up a lower standard, even that of fallible men, whose memoirs are sought and read as the standard of all their attainments. Whatever value there may be in such memoirs, they are worthless, if not pernicious, when compared with that standard given us by the Son of God.

Let us, then, set the Lord Jesus before our minds for con-

stant contemplation. If we find ourselves coming short, let us not faint nor be discouraged, but renew our effort, depending upon the aid of that Spirit which our Lord promised before he went away, and which He assured his followers our heavenly Father is more ready to give to them that ask Him, than we are to give good gifts to our children. Our Lord and Master watches over us, not to find occasion against us; but, to "help our infirmities." Thus, if we find we come short, we are to increase our "diligence" that we may grow up into the likeness of Christ, even "the measure of the stature of the fulness of Christ;" and thus "grow up into him in all things, who is the head:" Eph. 4: 13–15.

The kingdom of God lies before us: we are called to give it our highest attention and efforts. Consider its value—its glory—its high privileges—its exalted honors—its endless durability. Consider, it was that which filled the Saviour's heart —"the joy set before him"—the kingdom of God, where He would sit with his followers on the throne of His glory. It was that which occupied the minds of Patriarchs—Prophets—Apostles, and all the faithful martyrs. Shall we then neglect it? Shall we not heed the command of our Lord, who is soon to return to earth, and establish this kingdom? Where are our sympathies? Are they with the "kingdoms of this world;" or, with the "Kingdom of our Lord and his Christ?" And let us remember—"The unrighteous shall not inherit the kingdom of God."

ROBERT W. LANDIS AND HIS BOOK.

BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

I HEARTILY welcome the renewal of the publication of the BIBLE EXAMINER. In it, I perceive, that Landis and his book will not escape with the impunity they have heretofore enjoyed among the Methodists. They have only condemned the insertion of a few hard words, and a little Calvinism, in his book on the "Immortality of the Soul." But to make him amends, they have recommended and indorsed his book as a whole, with all its calumnies, misrepresentations, sophisms, vile epithets, libels on personal character, denunciations, falsehoods, false reasonings, &c.; but further, his publishers have called him "*a distinguished clergyman* of the Presbyterian Church!"

The Methodist Church, I conceive, has hereby made itself responsible for all his misrepresentations and falsehoods, and for all his personal abuse, if they do not correct his misrepresentations when they are pointed out to them.

True, some of his applauders are rather contradictory. JUNIUS praises his work as being only suitable for the learned: DR. STEVENS, in Ch. Ad., Dec. 8, says—"As the evil" [of believing in man's entire mortality] "prevails mostly among the less educated classes, the writer has done well to adapt the force of his arguments to their requirements." What a pity the unlearned, save in the plain letter of the Scriptures, should fail to appreciate the value of the work! We acknowledge that for such a task, Landis was the right man in the right place. And so was Prof. MATTISON. Both unscrupulous; both willing to sacrifice honesty and manliness of character, to bolster up the palpable pagan fable of the immortality of the soul. Surely the Methodists are deficient in wisdom to publish Landis' disquisitions, in preference to the chaster literature of Prof. Mattison on the same subject, a failure though it was. But can the laudators of Landis point out any five consecutive pages of his book that are measurably free from blame? You cannot handle melted pitch without defiling your hands, nor discuss with the "Rev. R. W. Landis" without having foul aspersions cast upon your character and motives. OTONIUS says, his book "deals direct, effective, murderous, yea, annihilating blows" against our theological errors! But a little examination will prove these blows recoil with tremendous violence upon the head of their author, and his pagan dogmas. This will surprise none who have read that other work of Landis', entitled, "Bethlehem Church and its Pastor." It was said of this: "Oh, that my enemies would write a book: for herein has this man developed his own guilt." In that book of 216 octavo pages, written to whitewash his own character from the *verdict of a jury*, Landis slanders Judge RANDOLPH, the jury, the witnesses, the Rev. ALBERT BARNES, and even his own counsel. According to Landis, the motives that actuated Rev. Albert Barnes and some others, were their jealousy of his literary reputation!

But why this exposure? First: that the Methodists may duly appreciate the "*distinguished clergyman;*" the chosen champion of their petted doctrine of immortality without Christ. Secondly: because, he who assails the fundamental truth of the Bible, that Christ is the Author of endless existence to his followers only, and the defenders of that doctrine, otherwise than by fair and candid argument, must be stripped of his lion's skin, his sheep's clothing, and the garment of holiness that he has assumed, that it may be plainly seen upon what questionable authority his unsustained averments and representations rest.

With all his learning; with all his boasted research, and untiring study; and with all his petti-fogging ability—unrestrained by any gentlemanly feelings, or conscientious scruples—it is astonishing that within the compass of 518 duodecimo pages, how small and futile is the amount of argument he has been able to produce. Take away his pagan authorities; his patristical testimonies, which rest

partly on his own unsustained averments, and his insufferable affectation of superior learning, knowledge and penetration, and he may exclaim with Micah, "They have taken away my gods, that I have made, and what have I left?"

By assuming throughout his work the very things to be proved; by confounding the two distinct terms soul and spirit, and by reasoning upon them as though they were identical expressions; by concealing and evading the arguments of his opponents; by pretending that certain terms are figuratively used, that evidently should be taken literally; by asserting, without a shadow of proof or reason, that certain Bible authors were relating their past experience as infidels, &c., for the purpose of neutralizing certain texts; by false expositions of other plain texts; by preferring pagan authority to the authority of the Bible, respecting the meaning of sheol, hades, psuche, &c., by affirming that life and death, when they apply to the ultimate destinies of men, do not mean what they express; and by such like paltry devices, he may deceive those who wish to be deceived; but those who are seeking the truth in the love of it, and who will read the books in his catalogue, as well as his own, and candidly weigh the arguments on both sides, rejecting his unsupporting testimony outside the boundaries of Scripture, will see through the shallowness of his reasonings, and will be likely to perceive the errors of Landis, and embrace the truth. While those who have already read our works, and what Landis can say against them, though small defects may have been pointed out, yet they will be more confirmed in the truth of no endless life out of Christ, and they will be thoroughly convinced that all our main arguments are unanswered, and unanswerable.

Landis has undertaken to prove that the uninterrupted immortality of the soul is a Christian doctrine. But he has his misgivings, and distrusting his own ability to do this from the Scriptures, he looks around the world for help. He appeals to the religious sentiments of the pagans, and from them he derives his principal assistance, as we may notice in the future. He tries the ancient schools of philosophy, adopting some of their speculative notions, but rejecting such parts as would not harmonize with the traditions of the nineteenth century; but he finds other schools that had adopted the Newtonian system of submitting every question to the crucible of experiment and common sense, but as the result was materialism, he terribly reviles them, not considering that but for Christ and the resurrection, Paul could adopt their maxim, and say: "Let us eat and drink, for tomorrow we die." "If there be no resurrection" "then those that have fallen asleep in Christ, have perished." Because Landis finds that Galen, Epicurus, and others of this school, believed in the materiality and consequent mortality of man, he scandalizes them as pagans.—Whereas their very rejection of the immortality of the soul and kindred notions, was a virtual rejection of the very foundations of paganism. L. very sagely concludes that their system originated ours.—Why not rather say, that they adopted their system in ignorance of the Bible, because they found it to be philosophically true? We are

content to be classified with Paul, even though we should hold some truths in common with the ancients.

Landis' appeals for aid to the literature of the dark ages; to Jewish testimony, after their theology had been spoiled by the Chaldeans He turns to modern Spiritism, but is obliged to mistrust its teachings. He appeals to reason, but reason replies, The certainty is not in me; and though I reject the immortality, and the immateriality of the separate soul, yet grant me the Scripture doctrine of the resurrection of the righteous, and I can solve all the anomalies of the future state.—And then L. vainly "going to and fro in the earth, and walking up and down in it," upon the same errand, and teaching the same doctrine, as his great theological predecessor—the first promulgator of the doctrine, If ye sin, "Ye shall not surely die"—he alights at last upon a ground of hope, a faint prospect of success in battling with the Bible theory of the mortality of man: and hence it became a question with him, "whether it would not be more advisable to take up the subject metaphysically;" for, says he, page 19, "I am well assured that the whole scheme can be metaphysically shoved out of existence." No doubt, sir, no doubt, you "would have preferred" that "method;" for "philological investigation," and plain Scripture testimonies, are stubborn things to deal with, and cannot be twisted with the same facility as the more accommodating science of metaphysics; especially with the sage Scotchman's definition tacked to it, namely: "When a person reasons upon a subject that he knows nothing about, and I know nothing about, and nobody else knows anything about, that is metaphysics." To this science, thus aptly defined, belong all abstract reasonings concerning the separability of the soul from the body. Common sense and the Bible alike repudiate them. Here are their amount according to the confession of Landis himself, to be noticed hereafter; namely, that the soul is the person, or man, and therefore, the soul can be separated from the soul! or what amounts to the same thing, the man can be separated from the man, or from himself!! This sage conclusion is legitimately drawn from the premises. Take a soul from a soul and what remains? Nothing. So *Landis* legitimately teaches the annihilation of the soul, and we shall convict him, upon other grounds, of teaching materialism.

With all his errors, we must acknowledge that here, at least, Landis has confessed to some truths; and were he not so desperately incorrigible, we might expect him to acknowledge that which will soon be the verdict of the public, that his whole book is a *stupendous humbug*, palmed off on the Methodist E. Church, whose desire to save its sinking creed, and to crush out all investigation, has caused it to be so easily duped as to publish and *recommend* a work which we unhesitatingly pronounce the most wicked, injurious, and anti-christian book that has ever polluted a professedly religious press.

We intend to criticize a passage here and there in Landis' book, and we may as well begin at the beginning: We would humbly suggest an alteration in the title, as being more in accordance with the contents of the volume. Say something like the following:

"The Immortality of the Soul; omitting its first serpentine avowal in Paradise, traced back through the demigods and mythology of the pagans to its secon

dary early development, in the year of the world 3100; carefully separated from the metempsychosis, the eternal generation, and every thing unacceptable to the popular creeds; with an attempt to reconcile the Scriptures therewith. Together with the true Source of Immortality, and the Destiny of the Wicked carefully concealed. No efforts have been spared to make the annihilationists, and their works, and all others that oppose the above theme, to appear as contemptible as possible, and to place them under the clerical ban, and to crush out all future investigation. By R. W. Landis, author and hero of 'Bethlehem and its Pastor,' and kindred works. The work is highly recommended, and published, by the authorities of the Methodist Episcopal Church."

Page 2, "Entered according to act of Congress." Labor lost. No fears need be entertained of the republication of this book after it has been reviewed.

Page 3. [The dedication to his deceased wife.] We would fain pass this page; we need not even suggest its worst feature, as it will be transparent enough before the end of this review. Our own sense of delicacy would have prevented the linking of an esteemed name with the ignominious fate of a book like this.

Page 4. The purest page in the book. [A blank page.] The publishers would have displayed more wisdom if they had made the whole like it. The book would then have been negatively good, instead of being positively evil.

Page 5. The ridiculously false assertion of L. that the erection of a church for Mr. STORRS was abandoned as the result of his lectures, has perhaps been sufficiently exposed. Our brethren here were advised to go to hear L's. lectures. Instead of hearing any new arguments, the lecturer told them that the penalty of the law was eternal torments, and that Christ had suffered the penalty of the law! The congregation went home laughing at the abortive attempt. They knew that Christ had risen from the dead, and therefore, by his own showing, the torments of the law were a little short of eternal! He now makes Christ suffer the "wrath, displeasure, or curse of God"!! p. 323. Thus, he that opposes the Bible grows worse and worse. The immortality of the soul and blasphemy are pretty nearly allied. But his lectures in Paterson, idle and foolish though they were, by their contradictions, generally carried the bane and the antidote together. We are yet to hear of the first convert that they made. [The author of "*Bible vs. Tradition*," the writer of this criticism, resided at Paterson at the time of Landis' lectures, and still resides there.—ED. EXR.]

"To present a more extended discussion of the theme," Landis says, p. 5, he procured from us "the works mentioned in the subjoined catalogue, with the mutual and distinct understanding that they should be considered as truly representing the theory in question."

This is not true. While Landis was delivering his lectures, it soon became obvious that, either he did not understand the position of those who believe, that Christ will bestow immortality only on the righteous, or he was determined wickedly to misrepresent them. That he might be made acquainted with the views of his opponents, and that he might discuss the subject understandingly, and fairly, some of their recent works were handed to him. He had given a

public challenge from his pulpit to discuss the question of the "uninterrupted immortality of the soul," with his opposers. This challenge was of course gladly accepted. In the very same letter conveying his refusal to discuss with *me*, because I was not sufficiently acquainted with the Hebrew, Greek, and Latin literature of the question—he wrote:—

"As to your offer to procure, (in case yourself should be excepted against.) a *competent person* to indorse your challenge, and to discuss the subject with me, I need not say that nothing would please me better." And, also: "The books you were so polite as to bring to me, I will retain." "I should be much obliged to receive from you likewise, the other works you mentioned;" meaning the remainder of the catalogue as furnished by me.

I pointed out to him, besides, the periodicals that were discussing the question, some few works that incidentally alluded to the theme, and what recent works I was acquainted with on his side of the question. Truth is frank and fearless, and has nothing to lose from discussion. If by sound argument its advocates are driven from one weak position, they rejoice in their nearer approximation to the truth. These works were provided for him as advocating the great Bible doctrine of immortality through Christ, and, as a necessary consequence, the utter extinction of the very being of the wicked. Each writer was, of course, left independently responsible for his own arguments and averments.

That Landis might have the whole subject fairly before him, and to afford him all the facilities possible *for an open, fair, and public discussion with his opponents*, orally or in writing, of the whole question at issue—for we scorned to take advantage of his ignorance—and not for the discussion of the theme in his one-sided book on immortality; we gave him the advantage of becoming acquainted with all our main points.

I was not aware of his intention, even, to publish a book on one side of the question, till some time after I had agreed to procure for him the works in question. But the book is published, and it reveals the fact that he had no resources; and any one who compares it with the works in his catalogue, will readily perceive why he skulked so shamefully, and ignominiously, from a fair and open discussion with his opponents. He dared not meet his opponents fairly upon an even platform, where his affectation of superior knowledge, his petty evasions, and other artifices, would have availed him naught. Yea, they all proclaim him conscious of his utter inability to reconcile the teachings of the Bible with his pagan fable.

ROBERT W. LANDIS' VERACITY.

WE regret to call any man's veracity in question, but the reckless disregard of accuracy manifested by the author of the book entitled, "The Immortality of the Soul, and the Final

Condition of the Wicked," and his indorsement by the *officials* of the Methodist "Book Rooms" of this city, calls for a rebuke stronger than we have yet given. The following communication has been handed us since our last issue; it goes to show how little reliance can be put upon the statements of R. W. Landis, and ought to satisfy Methodist *officials* that they have committed an error in bringing such a writer into this controversy and indorsing him: and we forewarn them, we are in possession of documents, besides the following, that will be used, if necessary, to show the disgrace that is like to fall on the publishers, indorsers, and venders of that boasting budget of misrepresentation, falsehood and blasphemy.

Two of the signers of the following statement are members, we believe, of the Methodist E. Church. Two more have been members, occupying official stations in that church, but withdrew because not disposed to promise silence on the life theme. All five of them were principal men in inviting to, or sustaining "GEO. STORRS" in Paterson, while he visited and preached in that city. Hear them:

Whereas, R. W. Landis, formerly of Paterson, N. J., in his book entitled "The Immortality of the Soul," &c., (on p. 5,) affirms that,

"He received a request from a number of respectable gentlemen (to whom the Rev. George Storrs was statedly preaching), to discourse upon the immortality of the soul. He complied with the request, and, as one of the results, the contemplated enterprise of building a church for Mr. Storrs was abandoned."

We, the undersigned, who were chiefly instrumental in sustaining the preaching of Mr. Storrs in Paterson, and who believe ourselves to have been perfectly acquainted with every "contemplated enterprise," whether relating to the "building of a church for Mr. Storrs," or to organization among ourselves; do not hesitate to pronounce the above assertion of Mr. Landis—that the "contemplated enterprise of building a church for Mr. Storrs was abandoned"—in consequence of, or "as a result" of his "discourses upon the immortality of the soul"—to be *utterly false*, and *without the least foundation in truth*. A correct knowledge of the truth in this affair could have been so easily obtained by Mr. Landis, that the reckless misstatement in his assertion above, only tends to confirm us in the opinion we have long entertained of him, that his affirmations, when not sustained by others, cannot be relied upon as being correct.

The truth is, that no such enterprise as the building of a church for Mr. Storrs was ever seriously contemplated, and was never mentioned to him, or publicly. We were very desirous to detain Mr. Storrs as our preacher, but he was always opposed to the organiza

tion of any society, and believed that his duty was to propagate the more neglected and important truths of the Gospel; that is, eternal life, [conscious existence], to be obtained through Christ by the righteous only, etc. He believed that the inhabitants of Paterson were sufficiently informed on these peculiar topics; and notwithstanding our wishes he was desirous to discontinue his stated visits to Paterson, that he might comply with the pressing solicitations for his services in distant localities.

WM. RIDGWAY. WM. SWINBURNE,
JAMES JACKSON. ISAAC VAN BLARCOM.
THOMAS READ.

INHERENT IMMORTALITY:

THAT DOCTRINE LEADS TO IDOLATRY.

DR. EADIE, "Professor of Biblical Literature to the United Presbyterian Church," Glasgow, though himself a believer in inherent immortality, makes the following statement in his "Biblical Cyclopædia," under the article "Idolatry:"

"The pride and pomp of the great and the abject spirits of the mean, occasioned first the flattery and then the worship of kings and princes as gods upon earth. Men famous for their adventures and exploits, the founders of nations and cities, or the inventors of useful arts and sciences, were reverenced while they lived, and after death canonized. *The prevailing* NOTION OF THE SOUL'S IMMORTALITY made them imagine, that the spirit of such excellent powers, either immediately ascended up into heaven, and settled there in some orb or other, or that they hovered in the air; whence by solemn invocations, and by making some statue or image to resemble them, they might be prevailed with to come down and inhabit it."

Such is one of the natural results of the popular belief of man's inherent immortality. "Ye shall not surely die," said the tempter to our first parents; and the belief of that popular falsehood has done more to corrupt religion and *deify* men than all other heresies put together; nor is there an error promulgated that may more justly be named "*legion*" than that of man's possessing an "*undying spirit:*" it is a plain and palpable denial of the testimony of God of *certain death* to the sinner. "*Thou* shalt *surely* die," and "The *soul* that sinneth IT shall

die," is the plain testimony of the TRUTH-speaking God. No wonder that *idolatry* and every other abomination should grow out of the "notion of the soul's immortality:" and no marvel that the advocates of such a theory should cry out "Infidelity!" when that soul-destroying doctrine is attacked by the Bible doctrine of "*no immortality except through Christ* ALONE."

HELL—SHEOL—HADES.

DR. EADIE, in his Biblical Cyclopædia, on the word "Hell," says: "This word is the representation of the Hebrew Sheol and Hades; and another Greek word translated Hell, literally means 'the valley of Hinnom,' where the most abominable idolatries were practised; called also 'Tophet,' from *toph* (a drum,) because that instrument was used there to drown the cries of victims. Hinnom or Tophet thus became a fit emblem of hell."

"Some," the Dr. says, "maintain that Hades means neither the grave nor the place of punishment, but some separate region of incarcerated spirits." He then proceeds to show that the term *sheol* is used sixty-six times in the old Testament, and adds—"Its general signification is the grave, or properly, the under-world; sometimes it denotes the place of woe." As to this latter statement, we shall not stop now to dispute it, though we believe it is never once used in that sense. Sheol, in our opinion, is not a "*place*" but a *state:* and so Dr. Eadie almost admits when he afterwards says—"The *undoubted* meaning of sheol, is the grave, or world of the dead—the region of the Rephaim,—the helpless." That is—It is used to denote "the helpless" *state* of the dead, without regard to "the place," whether in the sea, in the earth, or burned to ashes. It is the *state* of all the dead—one of darkness, silence, helplessness and inactivity; whatever their moral character might have been. The remarks of Dr. Eadie on Psa. 16: 10, with the Greek quotation of it, Acts 2: 27, &c., are most excellent and instructive. They are as follows:—

"A very little attention to the laws of Hebrew grammar and principles of Hebrew poetry and parallelism, will at once render the meaning of this prophecy plain to the meanest capacity. The 16th

Psa. refers to Messiah. Messiah expresses perfect confidence in his Father. Being assured of his own ability to fulfil his commission, he has no less confidence that the Father whom he served, would raise him from the dead,—the law being satisfied, and his work being concluded. 'My flesh shall also rest in hope,' for

> 'Thou wilt not abandon me to sheol,
> Nor permit thy Holy One to see corruption.'

"The two lines form what is usually termed a parallelism,—the last hemistich echoing the sentiment of the former. The words 'my soul,' mean merely *myself*. This mode of speech is not confined to the oriental tongues, but may be illustrated from the classics. Both Homer and Pindar use similar forms of expression. It is said of Ulysses by the former, 'that he chided his heart or himself—*kradien*.' The latter makes the Olympic victor address, *philon etor*—his beloved soul—himself. The Hebrew and Arabic abound in similar instances. Gesenius illustrates it by the German selb or selber. Nordheimer, in the 2d volume of his Hebrew grammar, illustrates such usages at considerable length. Nouns of this nature are used, because the Hebrew has no intensive or reflective pronouns. *It is thus obvious that the argument based upon the idea that Christ's soul went to sheol, and his body to the grave, has no foundation.* The Hebrew does not warrant this distinction. Christ's '*soul*,' in such an idiom, is *his entire person*. Now, what is meant by sheol? It is the place where corruption is seen, *the region of the dead*. So the apostles understood it. Though Messiah was to die, death's power over him was to be very limited; he was not to be abandoned to his dark dominion; his body was to be so short time in the grave as not to suffer the ordinary process of decomposition."

"Sheol and Hades," says Dr. Eadie, "do not mean that narrow bed in which *one* corpse is laid, but in this relation they signify that region of darkness and insensibility in which all corpses repose. *One* corpse is lowered into its *keber*—all corpses lie in *sheol*."

After the Dr. had so fully established the position that Christ's "*entire person* went into sheol—the place where corruption is seen"—it is a pity that he could not have seen that such a position is fatal to the idea of the conscious existence of men's spirits after death, and before the resurrection; but the doctrine of an immortal soul blinds the minds of its advocates. What was true of Messiah, during the time he was under the "dark dominion of death," is true of every child of Adam that dies—their "entire persons" are in "*the region of the dead*." And if no resurrection, "then they also which are fallen asleep in Christ are perished." 1 Corth. 15: 18. All hope of a future life is cut off from man, except he shares in the resurrection life of "the last day," by Christ.

SECTARIANISM.

La Fayette Norris, of Iowa, writes us, saying :—

"I learn from reliable sources, that the Advent Churches are organizing all through the Western States, professing to take the Bible as their only creed, and yet they exclude every one who is *not immersed.* I think some one should raise their voice against this sectarian organization ; for such it is in fact. For, what does sectarianism consist in, but making others receive your understanding of the Scriptures as a test of Christian fellowship ? No one need tell *me* that people who are not immersed are dishonest, for I *know* better now, though I once thought so myself ; but I have been taught the fallacy of this dogmatical opinion."

So far as our "voice" can avail any thing, we cheerfully "raise" it "against" all such sectarian organizations. But we have long anticipated just such a result from the course of certain *would-be* leaders, who have seemed to be more anxious to call men to the consideration of themselves than to the truth itself. Self-aggrandizement has seemed to be their one idea. Such persons must have organizations excluding all who cannot swallow their *peculiar* hobby.

So far as the Editor of the Examiner is concerned, he has never made any of his peculiarities a test of Christian fellowship with any man. That is not saying, he does not desire that others should see as he does, in regard to *what is truth ;* but God only is the Judge as to the fact whether men refuse to receive the truth, as we understand it, from hatred to it, or from a lack of conviction of its being truth. I do not, and never have encouraged separate organizations of persons holding views *I* believe to be true ; though I have not set up my judgment in opposition to their organizing, if in their judgment it was best for them in their circumstances, provided they would make no other test than a believing reception of Jesus as the Christ and life-giver. I have not advised any persons to separate from the church with which they were united, when they received the peculiar views I have promulgated, provided they could remain without being compelled to keep silence on these subjects. I have always believed, and still believe, more good can be accomplished in the spread of truth by their remaining in the church relation they held, than by sundering it, unless driven to do so by the intolerance of the body. At the same time, we cannot advise any one to unite with any organized body, calling themselves a church, unless on a distinct and full understanding that they are to use their Christian liberty, on all proper occasions, to express their convictions of truth, without being liable to church censure for it.

Sectarianism we regard as a sin not to be tolerated, because it stands between Christ and the individual, refusing to let Christ *alone* be the Judge ; thus exalting itself "above God," and is therefore *anti*-Christ.

If one person believes *water* baptism is essential, let him act accordingly : if another thinks *immersion* in water is essential, let him do likewise : if yet another believes water baptism—in whatever form administered—belonged to John's dispensation, and is not a Christian ordinance, but is superseded by the baptism of the Holy *Spirit*, who shall condemn him for practising according to his faith ? Who art thou, O man, that judgest thy brother and settest him at naught ?

Shame on those who profess to be anti-sectarian, and yet exclude from their churches such as cannot or do not believe and practice, in all things, according to their conceptions of what is required by the Gospel! Who made such "*lords* over God's heritage" ? Let them beware, lest when weighed in the balances they themselves are found wanting.

GROW IN GRACE.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."
2 Peter 3 : 18.

As Peter has dedicated this 2d epistle to the "beloved," and his object is to stir up their pure minds by way of remembrance of some things, I feel it a duty to the church of God, to endeavor to stir up your minds on a particular point of Peter's discourse, viz. : the expression in the 18th verse—"But grow in grace, and in the knowledge of our Lord," &c.

As it is commonly admitted that grace is favor, we will read, grow in favor and in the knowledge of our Lord ; for we read that our Lord "increased in wisdom and stature," or age, (margin) "and in favor with God and man."

We are often exhorted "to grow in grace," and are told the necessity of it in these days of declension, when death creeps over us almost unawares, and also, "that as the Son found favor with God, by his obedience, or growth, so shall we find favor with the Son, by a growth in grace."

That this is very necessary, and pleasing to our Master, we admit, but is this the only requisition? We think not; for if the Lord is pleased with our obedience, it is first needful to know what is written; hence he says, "grow in *knowledge*" also. We believe this can be done, and only done, by a diligent search of the Scriptures. By thus doing, we shall gain the favor of God; for we find the Bereans were counted more "noble than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily," &c. Timothy is exhorted, by the great Apostle to the Gentiles, to "study to shew himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

It is not to be expected of an apprentice, that at once he can show himself a ready workman, but he goes on from step to step in knowledge; and we are inclined to think that even the ready workman, or thorough student, will hardly find a place or point from which to graduate in this school or work of God; but we do think as long as there is need of a growth in grace, so long there will be a necessity for a diligent study of God's word, that we may increase in knowledge also.

It is a known fact, that the different denominations, as they have arisen, have established themselves upon certain truths; and in order for one to be received into fellowship with them, (it matters not how good a Christian character he sustains,) he must at least *assent* to those truths; and if one obeys the injunction in our text, he is disfellowshiped, for the very reason that if he moves away from his former views, they just move him out of their body.

Now those known as "Adventists" are the last people that should be found guilty of accusing others of heresy, or last to be heard to say, "I cannot hear this one, or fellowship that one." Why? "Because he believes differently from what we have been accustomed to hear." "We came out on '43," or "'54 truth"; and, say they, "we shall stick to the truth." But did they come out on '43 or '54 grace? and is not there need of a growth in grace from that time till mortality shall cease? If so, where is the place for a knowledge of God's prophetic truth to end? If we admit that the seventh seal has not been opened, must we not wait for the truth that will be revealed when it *is* opened?

Some of you, when in fellowship with the nominal churches, believed (and you were as honest then as now) the soul to be immortal, also, that the unfortunate wicked would be tormented eternally. Did you believe it to be truth? Yes, and since by God's grace, and an investigation of His word, you have found the truth on the above points, have not your hearts been made sad when your brethren in the church have refused to hear you?

Do we not often hear it said, that the greatest amount of opposition that the preacher, and those of you who advocate these truths, receive, is from those who once fellowshiped you? Why this? Simply because you have been growing in knowledge, you have been out into green pastures and beside still waters, and, like Franklin, the midnight hour and taper have often borne witness to your diligence, and there is proof that the blood of the nobility courses your veins.

Well, if your hearts have been made sorrowful when you have presented what you believed to be truth, and parents, brethren, sisters, and familiar friends have all forsaken and left you to mourn over their blind honesty, let those of you who thus suffer be careful that you do not allow in yourselves the same principle that you condemn in others.

But says one, "I have the truth." No doubt you have, some portion of it; but we cannot believe you have learned it all yet. Do not number yourselves with those who say, or think, "when we die, wisdom will go with us;" but, rather, be a student with Timothy—for he proved a good one, and his efforts only ceased at death.

What is the reason that some of our preachers do not have access to other denominations? Why, because they believe differently—no lack of confidence in their Christian integrity. But why, we ask, do not some of the (so called) Advent preachers find access to all churches of that name? O, they do not believe alike!

God is judge—not man; thank His name. Some reasons why we should study the Word: Because it makes wise unto salvation—makes free. It gives assurance of life—it justifies—it condemns—it judges. If it abides in us, He (the Father) will give us our desires. Then let us, who profess to know the Lord, make a more diligent search of His word, and see that we lack not that candid, investigating spirit that our text exhorts us to have. Let us have the bond of perfectness, and be found in Christ; for out of Him there is no life.

J. W. CRABTREE.

Waterbury, Conn.

WHAT DOES CHRIST DO FOR THE BELIEVER?

"I am the Resurrection and the Life."—John 11: 25.

I THINK we do not get the full import of the words. They are certainly words of comfort to the dying, and the friends of the dead. Do we believe them? or do we reject them and their Author? It appears to me, those who assert that man has commenced an existence that can never end; that we, unregenerated, have a principle within us that is destined to live forever, contradict this statement of the Son of God. But, says one, "I thank God, that I have learned that I have no life in myself; that Christ is my life; that he that hath the Son hath life, and he that hath not the Son hath not life; that we must seek for glory, honor and immortality, if we would have eternal life." But, my brother, are you not charged with heresy for

believing Christ's words, "I am the *life*;" for believing those who reject Christ will die, will cease to be, will be as though they had not been, will be destroyed, will perish? What do you think of this charge? Is it not reasonable for you to believe that Christ is the life?

Now, I wish in all candor to ask, will you, while being charged with heresy for believing a *part* of this statement, turn and rend me for believing *the whole* declaration, "I am the *resurrection* and the *life*?" Do you not think your philosophy good when you say, "If Christ is the life, and we reject him, we shall not have it?" Is not mine as good, when I say, If He is the resurrection, and we reject Him, we will not share in it; we shall not be accounted worthy to obtain it; we shall not attain unto it; we shall not know the power of it; we shall not be raised up at the last day; we "shall not see life?"

I believe that Job, when he asked the question, "If a man die shall he live again?" when he said, "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God," saw in a vision of the future the truth recorded in this declaration, "I am the *resurrection* and the *life*." Did not David understand it when he said, "Like sheep they are laid in the grave," etc., "but Thou wilt redeem my soul from the power of the grave?" Does not the promise that God made unto the fathers, depend for its fulfillment upon this and similar declarations? I confess, that all my hope of a resurrection and eternal life depend upon them. My only hope of being "raised up at the last day," comes through eating the flesh and drinking the blood of Christ. God grant that the Spirit that raised up Christ from the dead may dwell in us, that it may quicken our mortal bodies.

A. G. H.

Florence, Min., Feb. 10, 1860.

A QUESTION ON JOHN XX. 19, 20.

THE text reads, "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace unto you. And when he had so said, He showed them his hands and his side," &c.

Now, what I wish to know is, how a being, having literal "hands" and "side," could enter a room, "the doors being shut," converse,

exhibit himself to his wondering disciples, and then—as recorded in another place—"vanish out of sight." I am trying to study with a view to understand the Bible. An exposition of this passage would be appreciated by me, just now. Spiritualism has a way of explaining it not at all satisfactory to me. I trust this fast growing delusion will receive, at the hands of those who write for the BIBLE EXAMINER, the attention its importance demands. T. P. LEWIS.

RESPONSE BY THE EDITOR.—Ancient and modern writers have expressed different opinions as to how Jesus entered where his disciples were, when the doors were shut. As we have no possitive testimony *how* it was done, we can only express an *opinion*, and that is this—He opened the door notwithstanding it was shut—and probably fastened, through "fear of the Jews"—in the same easy and noiseless manner as the doors were opened, as recorded Acts 5: 19, when the apostles were put in the common prison, and "The angel of the Lord by night opened the prison doors, and brought them forth." So noiseless was the deliverance that "the keepers standing without before the doors" were ignorant of the absence of the apostles, till opening the prison, in the morning, they "found no man within:" see verse 23. This case, if it does not meet the inquiry of our friend Lewis, fully illustrates *how* Jesus could enter *bodily* the room where the disciples were, and afterwards "vanish out of their sight," even as the prison keepers saw not the apostles when the angel let them out. The case of Peter's deliverance, also, Acts 5, when "the iron gate that leadeth into the city, opened to them of his own accord," verse 10, may be considered an illustration *how* Jesus entered the place where the disciples had shut themselves in, for fear of the Jews. The miracle of His entrance was calculated to prepare their minds for the full conviction of His actual and real revival from the dead: and that they might know the appearance was of the real and identical person who had died, "He showed unto them his hands and his side." This manifestation caused joy to the disciples—"Then were the disciples glad when they saw the Lord." Here was reality: none of the moonshine, intangible, ghostly appearances of "spiritualism," so called. The ghostly character of "spiritualism"—properly, *animalism*, the works of the flesh—condemns it, as a deception, unworthy any credit, except as a fact of the working of the flesh. We do not expect the delusion will be arrested till Christ returns. Men are given up to it for hating the truth of *life* only through Christ.

AN INQUIRY ON HEBREWS II. 2, 3.

"For if the word spoken by angels was steadfast, and every transgression and disobedience *received a just recompense of reward:* How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?"

I have no commentary, nor have I ever heard an explanation of the above text. If you could find time to give your views of it, you will oblige several of your readers. A. Brown.

"The word spoken by angels" was the Mosaic law. Paul saith, "It was ordained *by angels* in the hands of a mediator:" Gal. 3: 19. *That* "mediator" was Moses. Stephen saith, Acts 7: 44, 53, "Our fathers received the law by the disposition" [or ministration] "of *angels.*" Also, of Moses, he saith—"This Moses, whom they refused" *** "the same did God send to be a ruler and a deliverer by the hand of *the angel* which appeared to him in the bush;" verse 35; see also verse 38.

God gave the law to Moses, and through him to Israel, by the ministration of angels; hence it is called "the word spoken by angels;" yet every transgression of it was punished according to its statements, or "received a just recompense of reward;" that is, such reward as specified in the law. But "God hath," saith the apostle to the Hebrews, "spoken unto us, in these last days" [or latter times] "by His Son," &c. Heb. 1: 1–3. He then goes on to show, that the Son is far superior to angels, of whatever order they might be; yet as their "word was steadfast," and not to be disregarded with impunity, "How shall we escape" *death*—"the wages of sin"—"if we neglect so great salvation?" that which has been declared unto us by "His Son." The Syriac reads, "How shall we escape, if we despise the things which are *our life*," &c. The law, or "word spoken by angels," could not give life, but was a "ministration of condemnation." Christ came proclaiming *life*, through himself, from the dead, by a resurrection to life. The law laid men under death, but could not deliver them from it: Christ only could do that; and He proclaimed such deliverance to all that believe on him, saying—"This is *the will* of Him who sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and *I will raise him up at the last day.*" John 6: 40. But, "How shall we escape"—death, or its dominion—"if we neglect so great salvation; viz.: that of being "raised up" by Christ, "at the last day?" There is no escape from death to those who neglect Christ, or His salvation—his deliverance—which He has promised in the words he has spoken, and which have been "confirmed unto us by those who heard him."

THE TENDENCY OF CHRISTIANITY.

The religion of Christ is calculated to inspire joy in various ways.

1. It withdraws men from those wicked practices which are the destruction of joy, and the parents of innumerable pains and troubles.

2. It cures men's wicked and malignant tempers, which cause such inward turbulence and misery.

3. It inspires men's hearts with love, and peace, and gentleness, which are springs of pure and plenteous delight.

4. It leads men to employ themselves in works of charity and piety, which yield the mind a pleasure and delight like that of God himself.

5. It teaches men to look on God as their Father, and to approach him and hold intercourse with him as their affectionate and everlasting Friend.

6. It teaches them that God forgives their sins, and regards them with a true and hearty love, when they give up their sins, and consecrate themselves to his service.

7. It presents to the minds of men the most interesting, the most sublime, and the most delightful subjects of thought and contemplation, and draws them forth in eager study, and gladdens them continually with fresh discoveries of cheering, sanctifying, and transporting truths.

8. It teaches them that all the events of life, and all the affairs of the universe, are under the control of God, and that all things work together for good to them that love God.

9. It teaches them to regard afflictions and trials as the greatest blessings of life, and assures them they both tend to make men perfect like their Master, and work out for them a far more exceeding and eternal weight of glory.

10. It assures men, that while they seek first the kingdom of God and his righteousness, their food, and drink, and raiment, are secured to them, and thus relieves their minds of worldly cares and terrors.

11. It tends to improve men's health, to multiply and sweeten their household pleasures, to make people happy as husbands and wives, as parents and children, and as brothers and sisters.

12. It delivers men from the fear of man, and from the tormenting fear of death, and gives them a good hope, and a delightful foretaste of eternal life and its joys.

13. It throws a rich and glorious light around God's character, and on all the dispensations of his providence.

14. It tends to make men free, and strong, and great,—free in spirit, strong in moral purpose, and great in spiritual, God-like excellence.

In short; Godliness is profitable for all things, having both the promise of the life that now is, and of that which is to come. It dries up every fountain of corruption and wretchedness, and opens springs of purity and joy without end.

And the religion of Christ has proved itself the source of high and rich enjoyments in every by-gone age. It made the apostles and the early Christians happy. The writings of the apostles abound with expressions of delight and joy. It made them happy under the severest trials. It enabled them to sing for joy in dungeons and in chains, and to exult amidst the cruelties and tortures of a violent death.

And it has proved its power to bless men with joy in our own age. There are multitudes, who were formerly as miserable as they could bear, who now, through the influence of religion, can rejoice with joy unspeakable.

And religion is calculated to give these rich and pure delights, these high and holy joys to all who embrace Christ as the *Life-Giver*. There is nothing necessary to the happiness of the world, but that all should heartily embrace, and thoroughly reduce to practice the religion of Christ. If all men were to receive and practise the religion of Christ, it would make earth a paradise.

What excuse, then, is there for the unhappiness in which so many professing this religion seem to indulge? *None:* absolutely none. Let them go with their complaints to Christ, and see if they do not end.

CONFORMITY TO THE WORLD.

By being conformed to the world is meant, having our hearts, our thoughts, and our plans of life directed to worldly objects. A man makes the world his god, and forms his life accordingly; this is what I understand the apostle to mean by being conformed to the world. Being conformed to the world does not mean wearing the same colors, or the same shaped clothes, nor having the same manner of address as the world. It is true, if a person does not make the world his god,—if he is dead to the world,—if he makes it his only object to please God and to bless mankind, he will be led to differ from the world in his manners and in his outward appearance in many things; but he may not be led to differ from them in every outward thing. He will not be singular for the sake of singularity. When the world goes right, he will go with the world, and think it soon enough to leave the world when it goes astray.

Some have been at a loss to know how far they ought to dress, and speak, and act like the world, and how far, and in what particulars, they ought to be singular. They have no need to trouble themselves with such questions. What they have to do is this, to take care the world be not their god, master, or portion,—that they do not live for worldly ends,—that they do not dress, or talk, or spend their time or money to secure the wealth or pleasures of the world, or the good word or friendship of worldly people,—to see to it that they aim in all things to please God and to bless mankind,—that whether they eat, or drink, or whatever they do, do all to the glory of God. If they do this, they obey the apostolic precept, "Be not conformed to this world, but be ye transformed." If you do this, you need not trouble yourselves to inquire whether you be singular or not, whether you be in the fashion or out of it. But if you speak or act with a view to please the world and to gain its friendships,—if you allow yourselves to be governed by worldly hopes and fears,—if you make it your object to gain the world's wealth or pleasures, and sacrifice your judgment or your conscience to secure your object, then you are conformed to the world, whether you dress like a Quaker or a Priest; whether you go to the ball or the sacrament; whether you

curse and swear, or say prayers; whether you preach in a pulpit, or act the mountebank upon a stage.

There are some, we fear, who dress, and speak, and act in a singular way, *because* they are conformed to the world. They know that they can best attain their selfish, worldly ends by being singular in dress, and talk, and manners. Persons have united with some church, or adopted the Quaker way of talking, dressing, and acting, because they were conformed to the world. They knew that they would more readily be trusted or patronized, if they did so. No doubt if you aim at pleasing God and benefitting men in all you say or do, you will generally speak and act very differently from those who aim only at gaining the world; still, it is not the singularity that you are to aim at, but the great principle of making all things bend to the great object of glorifying God and doing good to man in all things.

QUESTIONS TO HELP SELF-EXAMINATION.

WHAT are we living for? What is the great end we aim at? Do we seek in all things to please God? Are we doing our best to benefit our fellow-men? Are we striving to promote the spread of truth? What have we done, and what are we doing to this end? What sacrifices have we made for this object since we professedly espoused the cause of Christ? Do we not see much reason to mourn that we have done so much for self, or merely worldly ends, and so little to help others to the *light of life?* Do we feel that interest in the eternal life of our fellow-men which manifested itself in our Redeemer? Are we aware that Christ is not only our Redeemer, but our *example?* Are we striving after conformity or likeness to Him, in *love, meekness, patience, forgiveness of enemies, labor for the good of others,* and *holy obedience* to our Father in heaven? Are we satisfied with ourselves while conscious that in all these particulars we come short? Do we seek His forgiving mercy for it, and pray for the Holy Spirit to help our infirmities in these things? Are our wills subjected to the will of God in all things? Are there no murmurings in our hearts, when our wills are crossed? Do we delight in doing good to others?

Are we using the things God has intrusted us with, to this end, as we will wish we had when our Lord returns? Have we money lying idle, or expending it only to gratify self, or to make the rich richer, while we are dealing out grudgingly to relieve the destitute, and to scatter the knowledge of the loving God to those whose minds are still blinded? Do we make the friends of Jesus our chief friends and associates, or do we prefer and seek the society of the worldly-minded and politicians? Are we making as much of our situation and advantages as Christ would make were He in our circumstances? How would we feel, if we knew we were to meet Christ now? Would we feel that we had done our whole duty in His cause? Would we not, rather, feel as if we had done too much for self and too little for Him? Do we know how soon we shall meet Him?

Are we afraid of reproach or persecution? Are we afraid we shall lose some desirable situation or employment, or some of our friends, if we openly act our convictions of truth and duty? Are our fears such, in this respect, that we have no eyes to see a greater loss impending, *viz:* the loss of ETERNAL LIFE, and a place in the kingdom of God, on the earth restored to its Edenic state? Do our fears prevent our renouncing and rebuking error? Are we afraid, if we do this, we shall be cast out of some religious society, and be left to our own resources; forgetting that when men forsake us, because of our attachment to, and defence of truth, God will take us up and be our Father?

These questions will probably be sufficient for our consideration this month. When any write us, they have solved them all, as in the sight of the heart-searching God, we may suggest more.

ARE ALL OATHS PROHIBITED?

I HAVE a query in my mind, and should be glad to have your opinion on it.

In Math. 5: 33–37, Does our Saviour prohibit our taking an oath before a magistrate? or does he merely prohibit us from using profane language? I am inclined to the opinion that all Christians are prohibited from making oath before any court, to any statement whatever; though I would be glad to have all the light on the question that can be obtained. Please write a short essay on these five ver-

ses ; also, give the Greek word for swear, and cite to other passages where it occurs. Perhaps you could edify all your readers with such an essay, for I do not wish you to write for me alone, though I would be glad to know the truth on this subject.

WM. H. WHITMAN.

DR. BLOOMFIED, in his critical notes on the Greek New Testament, says, on this text :—

"The Pharisees distributed oaths into the *weightier*, and the *slighter;* and forbade perjury only when the name of God was contained in the oath ; but if it was *omitted*, they held it none, or a very slight offence ; as also mental prevarication, by swearing with the lips, and disavowing the oath with the heart. A standard of morality even below that of the heathen." He adds, "It is this use of vain oaths, which directly led to *perjury*, that Jesus here means to prohibit."

We concur in the opinion that it was such oaths, and oaths introduced into common conversation, that Jesus condemned ; and that he does not prohibit such oaths as may be lawfully required of us by magistrates. The original word, in the text, is *omosai*, from *omnuō*, "to *swear*, to take an oath." The apostle uses it in Heb. 6 : 16, "Men verily swear"—*omnuousi*—"by the greater : and an oath for confirmation is to them an end of all strife." He here, clearly, has reference to the law found Ex. 22 : 11 ; and he adds—"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath." The apostle had said—"When God made promise to Abraham, because He could swear"—*omosai*—"by no greater, He sware"—*ōmose*—"by himself :" v. 13.

These samples show that an oath is not necessarily wrong or sinful. Men did settle difficulties, under the law, by an oath ; and God has used the oath to confirm His word.

The only other text that seems to call for a remark, is that of James 5 : 12. He had, however, been enforcing *patience* under all trials and provocations ; and it seems likely that he was solemnly warning his brethren of the "twelve tribes," to whom he wrote—see chap. 1 : 1—to avoid, wholly, the vice, so common among the Jews, of mingling swearing in common conversation ; and to use only simple affirmative or negative expressions in their intercourse one with another. It is clear, James had in his mind our Lord's words, Math. 5 : 33–37. It does not appear to us that either text is a prohibition of an oath when called upon by an authorized magistrate, in a lawful manner ; but they do prohibit the use of oaths in ordinary intercourse in the business affairs of life. The simple affirmation or denial is all the Gospel allows in such intercourse. Such is our *opinion*.

PRACTICE YOUR PRINCIPLES.—We cannot often see how principles can be carried out, till we begin to carry them out. Some principles seem altogether impracticable, until we approach them in the way of practice. When we practice one principle, we see how a second can be practiced, and when we practice a second and a third, we are then prepared to practice a fourth and a fifth. No man can see his way through the work of reformation when he first begins it, nor even when he has got some way on with it. Many principles and doctrines seem extravagant to a reformer when he begins his career, which prove to be true and necessary when he has gone on some way. We sometimes think that principles are impracticable, because they cannot be practiced without upsetting some other principle. But, perhaps that other principle or doctrine is a bad one, and needs to be upset. Our plan should be to adopt whatever principle or doctrine commends itself to our judgments as true and divine, and to resolve to reduce such to practice whatever the consequences may be. The practice of the truth will never destroy anything but error and evil. Have courage, friends, and have faith in truth. Be not frightened at the idea of old things passing away ; the practice of the truth will make all things new. You will do nothing as you ought, unless you learn to place confidence in truth, and to risk something for its sake. I have followed the advice I give, and proved it to be good by experience.

EXTRACTS FROM LETTERS.

THE AGED ELD. JONATHAN WILSON writes us a letter, which he says "Is my 78th since I left home." He tells us, and his friends :—

"I have finished up my labors in R. I. and the east part of Mass., and am setting my face towards my old home in Chautauque Co.,

N. Y.; but may not arrive there till some time in October. I have had a good visit; and in spreading Bible truths was never more comforted. I believe this to be my last journey of any great length from home. I am comforted in believing, if the Lord does not come soon, I shall be gathered to my fathers, to wait the sound of the last trump of God, which awakes the dead in Christ: and my hope is, that I may obtain to the resurrection from the dead. My health has not been as good the past winter as formerly. But thanks be to God for what I now enjoy of health in soul, body, and spirit, which is just the whole man."

Dr. Finley, in reply to a letter sent him, and some suggestions from an old friend, as to the treatment he may meet with for his present views, says :—

"I was an Elder in the first Presbyterian Church, in Niles, Michigan, for about eighteen years, and had the pleasure of seeing it grow from about a dozen members, until, when I left Niles, four and a half years ago, its membership, I think, was about two hundred and eighty." *** "I trust I may be sustained in any trials that may come upon me in consequence of my adherence to the life views; though I do not *anticipate* any other trials than such as I have already been subjected to, viz: Cold shoulders, and misrepresentations; and I would not be much like my Master, if such things could move me. I must not forget, however, that it is written, 'Let him that thinketh he standeth, take heed lest he fall.' I am inclined to think, church censures, especially cutting off from Church connection, for opinion's sake, will not be attempted in the case of those who hold to the Bible, and have as much Bible to sustain them as we have. While I would not like to be deprived of membership in the Presbyterian Church, as almost all my associations are with it, still I have not hesitated to say, that I will submit to be turned out of all the churches on earth, rather than give up these glorious truths. There is one comfort, the *true* church is Christ's body, and the fulminations of sectarianisms cannot cut us off from membership in *it*."

R. E. Ladd, writes us from Springfield, Mass.—

"There are but a few exceptions among us who do not agree with you fully and completely on the subject of 'Life only in Christ.' It is so plain a doctrine that I wonder it should have been so completely overlooked! But how blind we are on almost all things revealed in the Bible."

Mrs. Hannah Beecher, of Schuyler Co., writes :—

"I have believed these ten years, that the *righteous* only would live again; and I have thought, many times, 'Bro. Storrs will eventually see it, if he understands the *natural* man and the *spiritual* man in their true light.' When I first learned you had embraced the doctrine, I rejoiced greatly—thanked God, and took courage. Light and truth must spread, for they are the harbingers of approaching day."

Eld. Jacob Blain, wrote from Chicago, some weeks since, after traveling in Indiana and Illinois :—

"I never labored harder—preached forty times in eight weeks, and saw that I labored not in vain. Many owned the truth in eight places: the region is being leavened, and will yet be a good field. An able minister came out fully while I was there. I sold $30 worth of books for cash, and $35 worth to ministers to sell. I hope to visit N. H., Vt., and Me., this season. Say to the old friends of the Examiner, I am alive—at my old work, and happy in it; being fixed in devoting my last days to the blessed reform of 'Life only through Christ,' and no 'hell torments' along side of heaven."

A NEW LABORER IN THE FIELD.

FROM JOSEPH T. CURRY, LATE A METHODIST TRAVELING MINISTER, IN ULSTER CO.

I verily believe that the Lord has called me to labor in his vineyard as a preacher of the Everlasting Gospel; and I have long since made up my mind to preach nothing that I cannot prove from the Scriptures to be truth. I have been wonderfully encouraged by the Spirit of God. When I was appointed to this place last Spring, it was in a very low condition, having been neglected for the past few years. Religion was at a low ebb in the midst of the few professors, and there was a profound carelessness and unconcern among all others. I commenced by preaching "Holiness to the Lord," not as a separate and distinct work from conversion, but as an indispensable requisite to all, without which none can "see the Lord." With this as the main element, I have unequivocally held forth the "Second advent of Christ," his "personal reign" on the "earth"; but have refrained till lately from emphatically setting forth the "death" of the wicked. I have been drawn into it, of late, in consequence of the spirit of inquiry which has been raised among the people. Having held up the "resurrection" as our hope, people have asked me, What becomes of the spirit at death? and other cognate questions, so that I have been drawn out entirely on the "Life theme," until the thinking part of the people fully understand my position, some approving, the rest remaining silent.

I am now convinced, the best course is to preach the truth as it is in Jesus, and leave the result with Him.

If any one thing would have confirmed and strengthened my opinions more than another, it is "Landis." Inexperienced as I am, it seems to me I could answer it page after page, from beginning to end. Such preposterous stuff I have not before seen.

Note by Editor.—Since the foregoing was written, this young man has withdrawn from the M. E. Church, and is proclaiming "Life only through Christ" to hundreds of deeply interested hearers in Ulster Co. He spent the 3d Sunday in April in this city, and preached twice for the "Christian Association," in Bleecker Buildings.

From Mrs. A. C. Judson.

I can fully respond to the expression uttered by so many of the friends, of joy that the "Examiner" is again heralding the glorious doctrine of Immortality through Christ alone. And surely, you can feel that your "labor is not in vain in the Lord." We can see, on every side, that light is springing up, and here and there are individuals, who but a little while since thought us in error, acknowledging the rationality, beauty, and harmony of this doctrine; while the doctrine of natural immortality is tottering. Let us thank God, and take courage. I shall be happy to send a scrap, occasionally, to your columns. The following lines were written expressly for the Examiner.

Lockport, N. Y. A. C. Judson.

IMMORTALITY.

'Tis a priceless gem—It is wealth untold,
The choicest diamond—the purest gold;
All treasures of earth, or rich or fair,
Can ne'er for one moment with this *compare*,
Ay, better the world and all therein
To lose, if so doing the prize we win.

The mighty God, who's enthron'd on high,
Whose glory beams from sun and sky,
Who all creation's wonders plann'd,
And wrought by his own skillful hand,
This utterance gave—that 'tis *He alone*
Who doth inherently this treasure own.

The seraph throng who before Him bow
In adoration, who see and know
The fullness of His transcendent love,
And the joys that are reserved above,
Have received this gift from His bounteous hand,
And in life immortal before him stand.

But the greatest of wonders is, His plan
To bestow upon fallen, mortal man,
This priceless boon—O, matchless love!
The heavenly choir beheld from above,
And heralded the Saviour's birth
By "Goodwill to man, and peace on earth."

He hath died, "yea, risen again," to show
That he hath conquer'd man's direst foe,
And to all who seek with a heart sincere—
Who serve the Lord with a holy fear,
Eternal life is now freely given
Through Jesus, the Son of God from heaven.

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion does not commit the Editor to its sentiments.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

Our Israelitish Origin.—This is a work written by Prof. Wilson, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. We think that as clear as any fulfillment of prophecy in the Bible. Price 50 cents in paper covers; 75 cents bound.

The Discussion with Prof. Mattison, [see last page of cover], can now be had in *paper covers*: price 30 cents. We have, also, a plenty of Dobney, *Part Second*, [see cover], in paper covers: price 30 cents.

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Remittances.—Persons making communications to us, will please consider it a *receipt* for money they send, if they receive what they write for, instead of our acknowledging their letters in the Examiner. Generally, in case of remittance, they receive what they order before the acknowledgment could appear in our Magazine. To print all the names, as we proposed to do at first, is attended with inconvenience and unnecessary expense.

Letters should be well sealed, but never "registered." Money for the *Examiner* is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

Invariably address, Geo. Storrs, *Box* 4658, *New-York*.

Books and Pamphlets.

On all books and pamphlets, sent by mail, the postage has to be *prepaid*. Any of the following works will be sent, any distance under 3000 miles, postage free, on receipt of retail price:

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Future Punishment, by *Rev. H. H. Dobney*, Baptist Minister, England. "*Part Second.*" 200 pages. This book is very valuable; showing that literal *death* is the punishment of the wicked. *Price*, in paper covers, 30 cents.

The Discussion between Prof. Mattison, of the Methodist E. Church, and the Editor of the *Bible Examiner*. Question:—"Does the Bible teach that the creature Man—which the Lord God formed of the dust of the ground—ha a superadded entity called the *soul?*"—*Price* 38 cents.

Man's Destiny.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. Post, D.D., of St. Louis, Mo. *Reviewed* by the Editor of the *Bible Examiner*. *Price*, in pamphlet, 30 cents; bound, 38 cents.

The Watch Tower; or, Man in Death; *and the Hope for a Future Life*. A pamphlet of 96 pages. A thorough cure for the modern *necromancy*, misnamed "Spiritualism," but which is really *animalism*. Price 20 cents.

Life from the Dead; or, *The Righteous only will Live Again*. By the Editor of the *Bible Examiner*. The author fully believes this subject is of vastly more importance than many seem to suppose. It illustrates the whole gospel scheme, and shows the merey of God in its true light, while man is seen to be wholly mortal. It cuts up the modern *man-worship*, which is hurrying so many on to rank atheism. *Price* 20cts.

"Man's Nature and Destiny; or, *The Animal Man and the Spiritual Man:* A Sermon. By Geo. Storrs." Price 6 cents.

"European War; or, *The Position and Prospects of the Papal Roman Power*, and *Napoleon Dynasty*, as indicated in Scripture prophecy. By Geo. Storrs." Price 10 cents. This work was published in May, 1859, just prior to the breaking out of the war in Italy. The author believes the positions taken in the work will prove to be substantially correct, though some of the events may be arrived at in a manner not apparent at the time he published his views.

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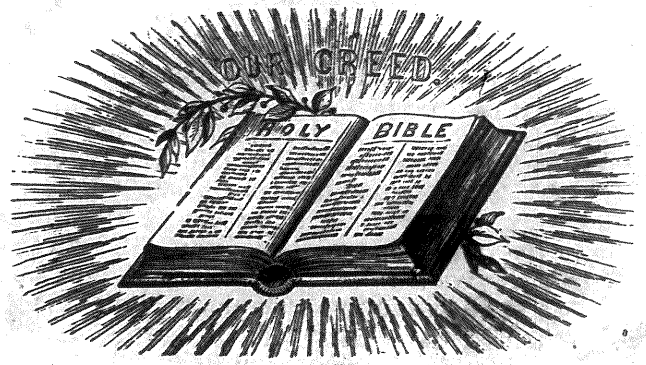
GEORGE STORRS, *Box* 4658, *New York.*

JUNE.

Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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NEW-YORK.

NEW EDITION of the "Six Sermons" just published. In this, the "Biographical Sketch" has been entirely omitted, and the space filled with portions of the author's "*Defence of the Bible and its God*"—in the "Hartford Convention" of 1853—"against the charges of Infidels." We trust this change of matter will be approved, and make the work more useful and acceptable generally. The price is the same as before, *viz :* 30 cents in paper covers. We have a few copies of the previous edition, with the "Sketch," *bound* in gilt and plain ; but none in paper covers.

"LECTURE ON THE DEATH AND RESURRECTION OF JESUS CHRIST : *by Wm. Glen Moncrieff, London, C. W.*"—The manuscript of this work has been received. It ought to be issued in a Pamphlet. It was "Delivered before the Young Men's Christian Instruction Society, in London, C. W., March, 1860 ;" and is, in fact, "A Reply to the Westminster Review (No. cxxxv. Article v) on the death and Resurrection of Jesus Christ." It is an able work, and worthy of a wide circulation ; but neither the author or ourself have the funds to issue it in Pamphlet. If no other way opens, we shall give it in the EXAMINER ; it would be much better, however, to be issued in a Pamphlet.

ELD. J. S. WHITE, the writer of the Letter to Eld. J. Knapp, preached in this city for the "*Christian Association*," much to their edification, the first and second Sundays in May. He is worthy of confidence anywhere.

THE EXAMINER for *July* may not be received till some little time after the commencement of the month, as the EDITOR expects to be absent for a week or two, intending to visit Seneca Falls, N. Y.—and possibly some other places in that region—early this month, which will cause a delay in the issue of our next number. He will be glad to meet any who wish to see him, at the above named place, from June 1st to the 4th. Circumstances will determine what other places, if any, he will visit.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE ; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. JUNE, 1860. No. 6.

INHERENT IMMORTALITY :

INCONSISTENCY OF ITS ADVOCATES :—LETTER TO ELD. J. KNAPP.

BY ELD. J. S. WHITE, EAST BOSTON, MASS.

Dear Sir :—Having attended some of your meetings of late, and having heard you say some things which, if believed, must lead the mind into wrong views of God and the Bible, I think it proper to give them a passing notice.

On one occasion you said, Spiritualism, Universalism, and Annihilationism were all branches of infidelity.

Now, sir, How can you help seeing, that the first of these branches is the *natural* fruit of your own planting ? You say, the body is not the man—that the man goes out of the body at death, and is immortal, and goes directly up to heaven, or down to hell ! This faith of yours, is the foundation on which Spiritualism is built ; yea, more, it is the thing itself, in all its essential elements. All that the spiritualists claim, naturally rests on your own basis : remove this, and Spiritualism is at an end. Let the basis remain, and it spontaneously flourishes in all its branches. They are only in advance in a straight line on your own track. This branch of infidelity is but your own seed come to maturity. Why throw stones at the fruit of the tree of your own planting ?

What of Universalism ? This you say is infidelity. But, sir, you both start at the same place, namely :—That *all* men have, or will have Immortality—that all have a deathless spirit, an undying soul ! You say that all will live eternally, somewhere. To all this, the Universalist says, Amen. You say, some will live in hell eternally ; which is the same as to have eternal life in hell. For some of your "miserable hearers," as you call them, can't see the difference between eternal life, and an undying soul. In view of your faith, that all men will live eternally, that all have immortality, and that the wicked,

even, will be raised up with immortal bodies, as you say, the Universalist looks into the Bible and finds that eternal life is a subject of promise ; and that it is promised to those *only*, who will be raised ; therefore, their conclusion is, that if all men will live eternally, somewhere, as you say, then all men will be saved.

You, moreover, say, The fire in the earth may be the hell in which the wicked will live, with immortal souls and bodies, without end. Now, the Universalist looks again, and finds that the Bible attaches immortality *only* to those who will be found righteous ; he concludes, therefore, that all will become righteous and be saved ; hence, that your view of these immortal ones, wailing in hell eternally, is not correct. Besides, he reads, "The righteous shall be recompensed in the earth ; much more the wicked and the sinner." This may be one reason why you think the wicked will live *in* the earth. But is it not as much a reason that the righteous will live in the earth ?

He reads again, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5 : 13.

He now asks, where are your immortal ones weeping, wailing, rolling, in eternal fire, cursing and blaspheming God *in* the earth ? His conclusion, then, is, by your own showing, that the time will come when all will praise and bless God, alike in heaven and earth. These are the "miserable blockheads," as you call them, who believe in that branch of infidelity, called Universalism.

But what say you of the third branch of infidelity, "Annihilationism ?" Your words are, "the body is not the man, as these miserable Annihilationists would have us believe. The soul is the man."

You have told us, we should not be afraid of the Bible—that we should take that for our rule, &c. Some of your "miserable" hearers read the Bible, and they find some very strange things there, if your frequent assertions are not strange. They read, "And the LORD God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life ; and *man* became a living soul." God, then, formed man of dust. Did he form what you call the soul of dust ? No, you say ; for you have said, the soul was made in a different way. Very well. God made man of dust. This, that He made of dust, you say was the *body*. Very well ; the LORD says, that he made *man* of dust ; so, by your own admission, the *body is the man :* yet you affirm, The body is *not* the man ! God affirms that He made man out of the dust ; and if, as you say, this was the body which He made, then the Bible tells us the body is the man, or was the man, when God made him. God breathed into *man's* nostrils the breath of life ; and man,—of course he was man, before he lived—became a *living* soul. When he breathed he was a living man, or a living soul ; and the living soul was the man. "*Man* became a living soul."

Your "miserable" hearers take the Bible for their rule, and believe it ; your assertions to the contrary, notwithstanding.

In your sermon on Future Punishment, you said there was but one passage which the Restorationists could construe in their favor, namely,

"He spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." You said, Hades, rendered hell, meant the grave, and should *never* be rendered hell. This you said, to show the restorationist that he is wrong in saying, Christ went to hell where the wicked are, and preached the Gospel to them while he was dead.

Now, it is said, that Christ's *soul* was not left in hell. And you say, that hell, in this passage, means the grave : you, moreover, say, the body is not the man ; but the soul is the man. It follows, then, by your own showing, that the man, Jesus, his *soul*, to say nothing of the body, went into the grave when he died. Then, what becomes of your assertion, that Christ and the thief went directly to heaven when they died ? Again, the hell in which the rich man lifted up his eyes, is hades ; and, as you say hades means the grave, it follows that all your efforts to prove the rich man went right to hell torments, when he died, and there "engaged in a prayer-meeting," amounts to nothing ; for you destroy that whole sermon by your effort to kill the restorationists. You say, Gehenna is the hell where the wicked are tormented. Now, as you have reminded us that hades means the grave, we would remind you, that Gehenna means the valley of Hinnom, on the side of old Jerusalem.

In concluding your sermon, you endeavored to answer an objection to your views of future punishment. Some say, they cannot see how it can be just for God to inflict such a punishment for sins committed in this short life. You compared such to the ox, who looked *over* the wall because he could not see *through* it. But *you* could see through it, you said. The following is the way you could see through it. First, you said, sin was an infinite evil, and deserved an infinite punishment, such as you described. What Bible you had for this assertion you did not tell us. You might tell us Eliphaz, the Temanite, said, sin is infinite. But, if you will look to Job 22 : 5, you may find that this was said by one of "Job's comforters." And, if you look again, you may see that your text, on which your sermon on future punishment was founded, was the language of Elihu, another of Job's comforters. Job 36 : 18. Look at Job 42 : 7, and you will find God said to the three persons who tormented Job, instead of comforting him, "Ye have not spoken of me the thing that is *right*, as my servant Job hath."

You said, sin was infinite, because committed against an infinite law ; and, for this reason, it deserved infinite punishment. If you mean infinite in degree—and we shall infer that to be your meaning, by saying, the sinner will have an immortal body, so that the fire, with all its intensity inside this earth, can't consume it—then the punishment will be unlimited ; that is, it will be to the extent of God's power. Do you say, God will inflict torment to the extent of his ability ? If He will, then we agree with you, that the punishment of the sinner will be infinite. But, in this case, we ask you to try again to show us the justice of such punishment, which you can so clearly see through. Will the sin of *man*, even though it should be committed to the extent of his ability, require punishment to the extent of *God's* ability ? If He will not so punish the sinner, then pun-

ishment will be limited; of course it will *not* be infinite. If you say, it will be infinite in regard to time, you may not be so far from the Bible. On both the time and nature of future punishment, Paul may help you to see more plainly. See 2 Thess. 1 : 9.

You seemed to be aware that those who, like the ox, could not see through the wall, would not be satisfied with the justice, in putting the person who might have died impenitent, after committing one sin, into eternal torture, to say nothing of the manifest evidence, that *you* could not see through it; so you struck off on the assertion, that God will punish men for the sins they commit after they get into hell! But where is the Bible for this? Remember, you told us you would stick to the Bible. Perhaps you can see through the difference, between tormenting a being for ever, for one sin committed on earth, and putting the sinner, for that one sin, into hell, where he will, and must sin to all eternity, and then torment him because he is there! Some of your stupid hearers must look over the wall to see this. Besides, the sinner, in your hell, will either be on probation or he will not. If on probation, then he may reform, and so get out of that place. And if not on probation, he is not accountable for what he will do, and cannot, in justice, be punished for it. Or do you see that God can, and will, for one or more sins committed in this life, put the sinner beyond the reach of mercy, and so fix his condition where he *must* sin, and then torment him for the sins he commits while there? Is this what you see, when looking through the wall?

To clap the climax of the glory which you behold, in having the sinner put into fire, inside this earth, and kept there forever, you say, by so doing, the inhabitants of Jupiter and of the other planets may thereby be prevented from sinning, and so escape the same fate! You say, they may look down and see the wicked of this world wailing in unutterable torments, and for fear of woe, they will keep themselves from falling!

Remember, in the above discourse, you told us, you should prove everything from the Bible. Where is the Bible that Jupiter is inhabited? Where is the evidence that the people on Jupiter, if any there are, have not already fallen? How can they look from Jupiter down into this earth, to see what is going on there? If they can, does it not savor a little of spiritualism, which you call infidelity? Again, suppose all you claim, that Jupiter is inhabited, and that the people are without sin, and that they need to have some object before them to keep them from sin, what evidence have you that the object need be the *eternal* torment of the damned in hell? How much virtue is there in that person who is kept from wrong, by fear of punishment? Are the inhabitants of Jupiter so hard to be restrained that all the love and goodness of God, fail to keep them? And does it require such a punishment as you describe to secure preservation? Must it be the torment of some, of this world, in fire that will eternally burn? and to prevent them from burning *up*, will God give them an immortal body, as you say, which will stand this fire, and *not* burn up? See Malachi 4 : 1; Math. 3 : 12.

You told us that you knew of a very proud person, who, by the

Spirit of God, had all the pride burned out "root and branch." Did you mean that there was some pride left after that? If not, how much will there be left of the sinner after he is burned up root and branch? Don't dodge, for this is your own fixing. So, by your own showing, Malachi was one of those "miserable annihilationists," as you call them. If God will give the sinner an immortal body, so that he may be able to endure the fire, will He do it to make it sure the sinner shall suffer eternal torment, and so prevent any possibility of his escape, on the supposition that his soul, though immortal, might like chaff burn up, or that it might be able to endure the fire, and not die?

If the immortal body given to the sinner will stand the fire inside this earth, a question might be raised, Will the fire have any effect on the body? God made the garments as well as the bodies of the three Hebrews to stand the furnace heated seven times hotter than common. If nothing had been done to enable them to stand the fire, or to prevent the action of fire on them, I think you would say, they would have been burned up. Now, if the sinner is to have an immortal body united to his immortal soul, so as to make it certain that he can stand against the fire, or live in the fire, then it may be a fair conclusion that the fire will not affect him. It would then follow, by your own showing, that the sinner *might* be as comfortable in the fire as out of it, so far as any action of the fire is concerned, to say nothing of the question, whether immortality can be affected by natural fire. Besides, if the wicked are to have immortality, soul and body, as you say, then they will have what is promised to the righteous only. See 1 Cor. 15 : 53–58.

Does it require all you say, to prevent the people of Jupiter from falling? If they can't be kept in a state of goodness only by such a motive, what is their goodness worth? All the blessedness of their condition, and the glorious character of God, and the fact, if they sin they will lose all God has given—lose their *life*—and be as though they had not been—all this fails to prevent holy beings from sinning! But God must, to secure such a result, put some of his creatures in the most extreme torment you can conceive of, and where they will continue to sin, and so continue to be tormented without end. Then, sir, all that prevents them from sin, is the fear of torment! and, according to your argument, it requires torment to the extent you describe. Anything less, will not be effectual! Is goodness secured by such means, that which you value so highly, and which you are trying to secure?

Besides, is it a reason why God will torment His creatures, as you say, that others may be benefited? This is a reason that you could see, why God will punish the sinners of this earth, namely, to benefit the people in Jupiter and other planets! Is it so, that God will torment one person forever for the good of somebody else? If in all this you are right, and see things clearly, we submit, that you can see better by looking *through* the wall, than we can by looking *over* it. That is what your spiritualist infidels say, that they can see through a stone wall or any other substance, far better than others can see with *no* obstacle in the way!

In the subject referred to, you did repeat several passages of Bible; some of them were to the point, and others, as we see things, were not rightly applied. And when you came to the conclusion of your discourse, and to one of the most important parts of the whole, I believe you did not refer to the Bible at all.

We are glad for all the good you may do. And we think you would do still more, if you would inform yourself on the sentiments of those who can't see through a stone wall as you do, and so not unintentionally misrepresent them; and deal a little *more* with the Bible, and *less* in assertion.

J. S. W.

ROBERT W. LANDIS AND HIS BOOK:

BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

LEST we should cross the track of others, we step aside that we may illustrate two points; his learning and his honesty, in one given direction; but a third point will inevitably crop out luxuriantly in every direction we may turn; that is, his vile abuse. I copy my motto from Landis, p. 7. Speaking of those that believe that Christ is the only source of endless conscious existence—we mean *life*, but are obliged thus cautiously to define—L. says:—

"In no instance whatever have I attempted to conceal the full strength of any of their positions. So far from this are the facts, that if the reader will take the trouble to examine, I am well assured he will discover many instances in which I have expressed, much more strongly than they have done, the arguments they offer. For I hold that there is not a more pitiable object on earth than the writer who, while pretending to give a full and fair presentation of an important subject, purposely misstates or conceals the truth respecting it."

What honesty has he manifested on our remarks in the case of Stephen? See L., p. 214. That terrible book, "The Bible *versus* Tradition," seems to disturb the equanimity of L. above all others. It must be put down somehow, or it will put him down. He finds it easier to traduce it, than to answer its arguments. It affords "another instance of those reckless misstatements of which" [L., 215] his book is filled, and the abuse founded upon his own misrepresentations. We quoted Acts 7: 59, in full; he quotes only, "Lord Jesus, receive my spirit;" and to the similar language of Christ: and "I here introduce it again, merely to expose the manner in which our opponents endeavor to evade the testimony furnished by those passages." We pass his remarks on C., and quote L. further.

"In that *profound* treatise, the 'Bible *versus* Tradition,' E. 98, says: *The grammar of the text charges the saying*, 'Lord Jesus, receive my spirit,' *upon the wicked Jews*, and afterwards records what Stephen did and said. To justify this criticism, the authors of this book make a show of quoting this expression itself in Greek. The original—is as follows: Kai elithoboloun ton Stephanon, epikaloumenon kai legonta. Kurie 'jēson, etc."

He then makes a great parade to prove that the *Greek text* is grammatical. Now observe the impious fraud here. The man that could adopt it must be an adept at deception. What text? By looking again, superficially, over the above we have quoted from L., the impression will likely be made that "the authors of the Bible *versus* Tradition" stated, that the Greek text was ungrammatical; and, without a doubt, L. intended to make such an impression; though he has not expressly said so. Mark, L. *does not say that they quote the Greek text*, but, they "*make a show* of quoting the *expression itself in Greek.*" Now, by reading Landis carefully, as cited above, Would any person, unacquainted with his hypocrisy, believe that Bible vs. Tradition, pp. 98, 99, most clearly charges the bad grammar to the *English text*, and to the translators, and attributes both the invoking, and saying, in the original, to Stephen, and that L. has omitted altogether the Greek that we did quote, and quoted, not as having any bearing upon the grammar, which in the *Greek was not disputed*, but merely for the sake of commenting upon its meaning? Yet such is the fact. Here are our remarks, Bib. vs. Tra., page 98.

"Acts 7: 59, 'And they stoned Stephen, calling upon God, and saying, Lord Jesus—dexia to pneuma mou,—receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when *he* had said this, *he* fell asleep. And Saul was consenting unto his death. . . . And devout men carried Stephen to his burial.'"

"The grammar of the text charges the saying, 'Lord Jesus, receive my spirit,' upon the wicked Jews, and afterwards records what Stephen did and said. We waive this, being willing to allow that the translators were fallible, and attribute both sayings to Stephen. *Dexia*, means the right, *cheir*, *hand*, being understood; metaphorically it means assistance, aid, strength, courage; and is equal to the expression, 'Lord Jesus, strengthen my spirit;' or, nerve me up to endurance; and after this, *Stephen himself* 'FELL ASLEEP;' and the Evangelist records *Stephen's* '*death*,' and the carrying of *Stephen's self* to the grave. We would give the meaning of the 59th v. thus: 'And the Jews stoned Stephen, while he was invoking the Lord, and saying, Lord Jesus assist me to suffer.'"

Here is presented all we wrote upon Stephen's case. It will be observed, our text is in English, and all that relates to the grammar is in English, we explained the words we did quote, and gave our translation of the whole verse. So that it was impossible for Landis to mistake.

Now for the grammar of the English text. The words

Stephen, and *God*, are in the objective case, and the question is, What is the nominative to the verb "*stoned*," and to the progressive verbs "*calling upon*," and "*saying*." Pass it to your son of twelve years, and he will decide that there is no other nominative to the three verbs, but "*they*," and the "*they*," must mean the wicked Jews. What says our profound *scholarly* gentleman to this? Our theme is the learning and honesty of Landis, our text is at the heading of this article, and we have preached our sermon as recommended by "Otonius," of the *Zion's Herald;* and how shall we make our application? We are not willing to pass this off as "declarative of the real amount of knowledge" possessed by Landis, "who, while he professes to quote Greek," does not seem "to understand the merest rudiments of the English language."

Respecting his honesty and truthfulness, "the public will be at no loss how to appreciate the claims of such a writer to be an intelligent and conscientious advocate of truth." If time and space be afforded, we shall find many exhibitions of learning, and honesty, and craftiness, to fill up the measure of his iniquities. The readers of Landis will recognize his epithets which we have borrowed; (p. 215). Only, instead of his bull goring *our* ox, we make our bull gore *his* ox: which makes some little difference. The advocates of truth require no such petty subterfuges as we here expose. Were we to write the book (Bib. vs. Tr.) again, we would leave the text as it is, simply correcting the grammar. The expression, "receive my spirit," would then mean, "I commend my life to thee;" spirit, the principle of life, being used for life itself. L. asks, "What was it that Stephen committed to Christ?" The only natural answer is, *his life*. The learned [!] Landis cannot see how Stephen could commend his spirit to Christ in any other sense than as his "embodied consciousness;" and he ought to have proved this, instead of assuming it, before he talked about its annihilation; which idea, to a person versed in the Scriptures, is the very quintessence of absurdity. But L. continues, p. 216:—

"For in this case, the soul is of no more importance than the body, and it is even of less value, according to E., who asserts that *it is of no consequence what becomes of it*."

This is not true. Why does Landis perpetually charge his own egregious folly on his opponents? Why does he not clearly define his terms, and use them in that sense only? Because he knows that a clear definition of terms, and a correct use of them, would burst his bubble, and all his learned (?) labor would be lost. The most "illiterate blunderer," (we draw upon L. for most of our epithets,) among his opponents, never confounds terms so radically different and distinct as does Landis. He should take our definitions and show that they are

incorrect, or else, like ourselves, use all terms connected with the theme in their scriptural sense. Speaking of the different expressions attributed to Christ, at the time of his death, L., p. 216, says, with his customary untruthfulness:—

"Our opponents take no notice of the different terms in which the Holy Spirit has recorded" these "ideas."

We turn to Bib. vs. Tr., p. 99, *directly beneath the case of Stephen*, and we read—

"The expression of our Saviour, in Luke 23: 46, 'Father, into thy hands—*parathesomai to pneuma mou*—translated, 'I commend my spirit,' *para*, intensive, *thesis*, pledge, or a deposit to be carefully reserved. I deposit my life as a treasure to be reserved till thou raisest me to life again. 'I commit the care of my life to thee.' *Pneuma*, the principle of life, being put for life itself." This criticism is fortified by quotations.

We turn to Bi. vs. Tr., p. 95, in the same connection, and we read—

"Math. 27: 50, authorized version: 'Jesus, when he had cried again with a loud voice, *yielded up the ghost*.' Mark 15: 37, 'Gave up the ghost.' Luke 23: 46, 'Father, into thy hands I commend my spirit: and having said this, *he gave up the ghost*.' John 19: 30, 'He bowed his head and gave up the ghost.'.... In Math., '*apheke to pneuma*;' he yielded up his breath, or expired. Mark, *exepneuse*, he breathed out his breath, or expired. Luke, *exepneusen*, expired. John, *paredoke to pneuma*, resigned his spirit, or breath, or life. *Apheke to pneuma*, as in Math., he yielded up his breath, or expired, was a common phrase in heathen Greece. See Emipedes, Hecuba, 569: *epei d' apheke pneuma thanisimo sphage*, when she had *expired* by the deadly blow. As the Greek of Mark and Luke affirm that Jesus expired, the expressions of Math. and John must be construed in accordance with them, which, indeed, is their obvious import."

To show that it was life that Jesus commended to his Father, we quote Ps. 21: 4; "He asked life of thee, and thou gavest it him, even length of days for ever and ever." And Hebrews 5: 7; Jesus "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death, was heard in that he feared." Jesus did not pray here to be saved from dying, but from death; that is, to be raised again. Jesus was made a little lower than the angels for the suffering of death, he was made mortal, and having tasted death for every man, God raised him from the dead, and said, in reference to his resurrection, "Thou art my Son, this day have I begotten thee." And being made perfect, or invested with a spiritual, incorruptible nature, he became the Author of eternal salvation to all those that obey

him. And now, He says, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen."

When L. says, as he does, that we take no notice of these terms; What shall we say? We ask the publishers of Landis, —the M. E. Church—Will you continue to recommend this book? or, will you burn the remainder of the edition and make reparation? We invite you to employ a man of sense and honesty to write down our works, if he can. We look to the other version of Stephen's case, in L., p. 131, and copy:

"An equally forcible expression, conveying the same idea, is also frequently employed, in both the Old and New Testaments, in which the death of any person is called '*a giving up of the ghost.*' Our annihilationists consider this a very awkward expression, and certainly it fits their theory very awkwardly. The phrase, however, exactly expresses the idea of the original."

He refers to "H. 2, p. 65, and A. 93." A. [Anthropos] 93, takes no notice of the word ghost other than to translate Job 14: 10, "But MAN *dieth* and wasteth away; yea, *man* yieldeth up *his breath*, and *where is he?*" And "A." goes on to say, not "in heaven or in hell," but according to Job, he is lying down in the grave "till the heavens be no more," and refers to the resurrection. H. [Ham] says, "The phrase, 'giveth up the ghost,' is a very awkward one, and adapted to confuse a very simple idea." He approves the translation of Wemyss:

"But when man dies, he moulders into dust;
When the mortal expires—where is he?"

The awkwardness of the phrase, then, is with the translators. L. says, it "*exactly* expresses the idea of the original." Now, this man "lays claim to pretty considerable knowledge;" he "professes to quote Greek and Hebrew, and criticise them as though they were perfectly familiar to him." We believe his knowledge and his honesty are both considerably defective. He knows that E. [Bi. vs. Tr.] p. 92–99, goes into all these expressions at great length, and on p. 99, is the conclusion to which the investigation led us, *viz:*

"We have now examined all the cases of ghosts we read of in the authorized version, and find them all fabrications. We have found the words *gova*, wasted away; *nophakh-nephesh*, breathed out the breath; *pneuma*, principle of life; *expsuche*, expired; and expressions compounded of breathing and spirit, translated by the word 'ghost,' without the slightest authority."

Look at our text again, L. says:

"In no sense whatever have I attempted to conceal the full strength of any of their positions," etc.

In the face of this declaration he has endeavored throughout his volume, to conceal all he could conceal, of all the main points and arguments of his opponents. He reasons with the most unblushing impudence throughout, on most of his points, as though nothing had been said on the other side, and as though his arguments had not been answered and refuted a hundred times. When he feels himself incompetent to meet an argument, he shouts out, illiteracy! illiteracy! and screens himself behind the fog he has created. He should grapple with the arguments of his opponents fairly; point out misquotations, and mistranslations, and misapplications of terms; and if he were able, he should rather prove them stupid, than call them so. We believe that the continual charges made by L., of ignorance, dishonesty, etc., against the BIBLE VS. TRADITION, have their origin, quite as much, in his consciousness of utter incompetency to overturn its main positions, as in the malignity of his nature. I have looked over his work with some care, and I have failed to discover a single point in which he has fairly met, much less overturned, any of the principal arguments of that book.

After we have exposed a few more cases of misrepresentations, we call upon the admirers of Landis to show any material point where they think he has advantage of the Bible vs. Tradition. This is attributable to no skill in us, but because we have espoused the cause of truth, and have endeavored to defend it by the plain literal teachings of the word of the living God.

BAPTISM.

BY HENRY GREW. PHILADELPHIA.

MARK 1: 1–4; "The beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee: the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins."

Here we find the Gospel dispensation commencing with the immersion of John, which proves John's baptism to be Gospel or Christian immersion. This divine ordinance, indeed, is significant of the precious truth of the glad tidings of our Father's love to a perishing world, manifested in the death and resurrection of His beloved Son, and in our consequent conformity to our blessed Lord. Rom. 6: 3, 4, 5; Col. 2: 12.

As further proof of the Christian character of John's immersion, we may consider the following passages:—"The Law and the prophets were until John: since that time the kingdom of God is preached,"

him. And now, He says, "I am he that liveth, and was dead; and behold I am alive for evermore, Amen."

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BAPTISM.

BY HENRY GREW. PHILADELPHIA.

MARK 1: 1–4; "The beginning of the Gospel of Jesus Christ the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee: the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins."

Here we find the Gospel dispensation commencing with the immersion of John, which proves John's baptism to be Gospel or Christian immersion. This divine ordinance, indeed, is significant of the precious truth of the glad tidings of our Father's love to a perishing world, manifested in the death and resurrection of His beloved Son, and in our consequent conformity to our blessed Lord. Rom. 6: 3, 4, 5; Col. 2: 12.

As further proof of the Christian character of John's immersion, we may consider the following passages:—"The Law and the prophets were until John: since that time the kingdom of God is preached,"

&c. Luke 16 : 16. "And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence," &c. Math. 11 : 12. Now, as we find the inspired writers, in recording the facts of the Christian dispensation, "beginning from the baptism of John," Acts 1 : 22 ; and learn also, that John preached both repentance towards God and faith in our Lord Jesus Christ, as Acts 19 : 4, plainly affirms, on what authority, I humbly ask, can we deny John's baptism the character of Christian immersion? John 7 : 38, refers, I apprehend, to the future state. Shall we do so because John's ministry preceded the termination of the Jewish dispensation at the death of our divine Master, when He nailed to his cross the "carnal ordinances," which were shadows of better things to come? Let us pause in view of the inevitable consequence of such an inference. From these premises we must equally infer the anomalous supposition, that *Christ's baptism* was not Christian or Gospel baptism, for, before his death, "Jesus made and baptized more disciples than John," &c. John 4 : 1. Jesus was a *greater water immerser* than John ; "though Jesus himself baptized not, but his disciples." By *His authority* they baptized ; therefore, it is written that *He* baptized. John and Jesus baptized simultaneously. See John 3 : 22, 23. "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized. And John also was baptizing in Aenon, near to Salim, because there was much water there." Our blessed Lord honored this sacred ordinance also, by personally submitting to it, saying, "Thus it becometh us to fulfill all righteousness." He was immersed by John in the Jordan. Math. 3 : 13–15. Multitudes have since rejoiced to follow His holy example. Acts 8 : 39.

The fact of our Saviour's directing some, whom he healed, to present their offerings as Moses commanded, Luke 5 : 14, teaches us that the Christian dispensation commenced before that of the Law of Moses entirely terminated. The former lapped on the latter. We find no requisition in the law of Moses for such an immersion as John practised. The word "*this*," in Acts 19 : 5, being in *italics*, the passage does not prove that these "disciples" were *re*-baptized. In the fourth verse, Paul taught them that by being baptized "unto John's baptism," v. 3, they were already baptized "into the name of the Lord Jesus."

Another question now demands our very serious consideration. Was this divine ordinance of immersion in water, (which was practised by Jesus Christ and his forerunner,) a *temporary* institution only, or a *permanent* one, like that of the Lord's Supper, to be observed by his disciples "till he come?" 1 Cor. 11 : 26. When, dear Christian brethren, we consider the saying of our blessed Master, "He that hath my commandments and keepeth them, he it is that loveth me ;" we must surely allow that a right understanding of this subject is of no trivial importance. More especially is such an understanding important, when we find that immersion is the only duty specifically connected with believing the holy truth of the Gospel, in the great commission given by our Lord to his disciples. Mark 16 : 16. That the immersion in this commission is immersion in *water*, is

demonstrated by the subsequent practice of the apostles, who were directed to teach believers "to observe all things whatsoever" Jesus "commanded" them : Math. 28 : 20 ; and who were so inspired by the Holy Spirit of God, that they could say, "He that knoweth God, heareth us ; he that is not of God, heareth not us." 1 John 4 : 6. Paul, indeed, 1 Cor. 7 : 6, spake his own opinion, "not by commandment," which notice of exception makes the general rule the stronger. See 2 Cor. 13 : 8.

After the baptism of the Holy Ghost on the day of Pentecost, Acts 2 : 1–5 ; we find the apostle Peter commanding his hearers as follows : "Repent and be baptized (immersed) every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word, were baptized." Acts 2 : 38, 41. "Philip went down to the city of Samaria, and preached Christ unto them." "When they believed—they were baptized both men and women." Acts 8 : 5–12. Verse 36, proves that this was in "*water*." Indeed, they were afterwards baptized with the Holy Ghost by the apostles ; verse 17. The Eunuch presents us another similar case. Acts 8 : 36. Passing on in the divine record, (to which all our opinions must submit), we come to the case of Saul of Tarsus, that pattern of the mercy and long-suffering of our gracious Father and God of salvation. Ananias was commissioned to go to him at Damascus, and putting his hands on him, said, "Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest), hast sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost—and he received sight forthwith, and arose, and was baptized." Acts 9 : 1–18. Subsequently, we find him baptizing the Jailor and his believing household. Acts 16 : 33, 34. The apostle indeed thanked God that he had "baptized none, but Crispus and Gaius, and the household of Stephanus." 1 Cor. 1 : 13–16. But why did he do this? Not because baptism in water was not the duty of all believers ; but, "lest any should say that (he) had baptized in (his) own name." He was so jealous for the honor of his divine Master, that he was glad that he had given no more innocent occasion for such a false report. If immersion in water had not been the command in his Master's commission, he would not have baptized those that he did. It appears from Acts 16 : 15, that Lydia and her believing household were baptized by his direction. 1 Cor. 1 : 17, only implies that preaching, and not baptism, was his principal work.

Our next proof, from the holy record, that baptism in water is a permanent divine institution, both for Jewish and Gentile converts to the religion of our Lord Jesus Christ, is found in the case of Peter's preaching the Gospel to the "household" and "friends" of Cornelius. "While Peter yet spake these words" (of grace and truth,) "the Holy Ghost fell on all them which heard the word." "They heard them speak with tongues and magnify God." But this baptism of the Holy Ghost was no substitute for water immersion, for the inspired apostle said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts

10 : 24–48. So at Corinth : "Many of the Corinthians hearing, believed and were baptized." Acts 18 : 8.

I submit that these uniform, numerous testimonies are conclusive, relative to this important subject. Whatever may be said of John's baptism, immersion in water into the name of the Father, and of the Son, and of the Holy Ghost," (or "into the name of the Lord Jesus,") practised by Jesus Christ to a greater extent than by his harbinger, John 4 : 1, and by the inspired apostles, *subsequent to their being baptized with the Holy Ghost*, is thus established, as a permanent ordinance of the Christian church, as is the Lord's Supper, "till He comes" for our eternal salvation.

If this is denied, we humbly ask, *when* and *where* did the obligation to observe it terminate? Was it at the Pentecostal baptism of the Spirit? Why then do we read of its subsequent observance by the inspired apostles?

Some years since, I was conversing with a friend (Quaker) on this subject, who conceded the above fact, but supposed that the apostles were mistaken in their duty! Indeed! The apostles, to whom the Son of God "had given commandments" for the edification of his body, the church; appointed to teach his disciples "all things whatsoever (he had) commanded" them—the apostles, who had the promise of the Holy Spirit to "bring all things to their remembrance whatsoever (Christ had said) unto" them, and who, consequently, affirmed, "We can do nothing against the truth, but for the truth," were incompetent for their divine mission! Acts 1 : 2; Math. 28 : 20; John 14 : 26; 2 Cor. 13 : 8. This throws us out to sea without helm or compass. If the apostles were mistaken in respect to their Master's instructions on the subject of baptism, they may have been so in regard to other subjects, and their record of his general teachings is not reliable. "If any man think himself to be a prophet or spiritual, let him acknowledge that the things" which the apostles taught and wrote, "are the commandments of the Lord." 1 Cor. 14 : 37. "For (they) received of the Lord, that which also (they) delivered unto" us. 1 Cor. 11 : 23.

The baptism of the Holy Ghost appears to have been a peculiar operation, for the purpose of imparting miraculous gifts, for the confirmation of "the great salvation" *at its first establishment*. "God (thus) bearing (its heralds) witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. 2 : 4. It is not to be confounded with regeneration. The apostles were regenerated by the Spirit of God, before the day of Pentecost, when they were baptized with the Holy Spirit. As the regenerated by the Holy Spirit are not now possessed of miraculous powers, they cannot be said to be baptized with the Holy Ghost, in the scriptural sense of that peculiar term, it being always manifested by miraculous powers. All true Christians are indeed immersed or "baptized into one spirit" of holy faith and love. The "one immersion," Eph. 4 : 5, is a duty common to believers in all ages, the immersion of the Holy Spirit is not; the former, *therefore*, I understand to be an immersion in water.

Whether or not this view of the baptism of the Holy Ghost is correct, the Divine authority and permanent obligation of water immersion is fully established, I humbly submit, by the scriptural evidence I have adduced. We have clearly seen that the former was not a substitute for the latter. Acts 10 : 45–48, &c. The fact that baptism, in water, is often denoted by the simple term "baptized," and the baptism of the Holy Spirit, being defined as being baptized "with the Holy Ghost," or "the gift of the Holy Ghost" being "poured out" upon them, appears also to require water immersion, as the true import of our Lord's commission. See Acts 2 : 41; 8 : 5–12; 9 : 18; 13 : 33; 10 : 48; 18 : 8. In these passages, it is admitted that the reference is to water baptism, although water is not specified. In the cases of the baptism of the Spirit, we find the "Spirit" specified. Acts 2 : 4; 8 : 15, 16; 10 : 45, 46.

We have indeed no divine authority for supposing that a correct knowledge and observance of this ordinance is essential to the salvation of true believers on the Son of God. Jesus Christ has never said, (as he affirms of impenitence and unbelief), he that is not baptized "shall perish" or "be condemned." Let us, however, seriously consider, that a correct understanding and observance of *all* the commandments of the Lord, is essential to our standing "complete in all the will of God" To be made perfect in this holy will, is the desire of every heaven-born soul. "Blessed are they that do his commandments," &c. Every act of holy obedience being attended with a blessing, every misunderstanding, and consequent non-observance of duty, involves a loss of divine blessing. The writer, writes from a blessed experience which sixty years have not obliterated. His immersion was to him a falling into the arms of his Redeemer, to be saved by him eternally "from the law of sin and death." Yet while he regrets that any of his beloved Christian brethren have not enjoyed the same blessing, he hopes that, by divine grace, he shall never withhold His forbearing love from any who love our Lord Jesus in sincerity. "To Him be glory both now and forever, Amen."

HENRY GREW.

Philadelphia, April 10th, 1860.

THE ESSENTIAL BAPTISM.

THIS subject has had some attention in our Magazine. There has been a difference in opinion as to the propriety of admitting articles, such as have appeared. The EDITOR has taken the responsibility of their insertion, believing the cause of true religion would be promoted thereby. For the sentiments of the articles, the *authors* only are responsible: and while a few have taken offence others have rejoiced that the subject has

been presented. The first writer's position is, that "The baptism of the *Spirit* is the *Essential baptism.*" The other has taken the ground that "*Water* baptism is *Christian* baptism," and that *this* began with John's; which was, therefore, "*Gospel* or Christian" baptism. This last writer admits, in conclusion, that "We have *no divine authority* for supposing that a correct knowledge and observance of this ordinance is essential to the salvation of true believers on the Son of God;" though it may be, to "our standing 'complete in all the will of God.'"

The subject is thus presented to our readers by two candid minds; and we commend both views to their careful attention, and to their decision by a diligent study of the Scriptures; not with a pre-determination to see only one side; but look on all sides.

To aid them in this inquiry further, we suggest, that they take it up thus—Do the Scriptures teach there is a baptism which is *essential* to the attainment of *eternal life?* If they are satisfied there is such a baptism, What is it? Is it of *water*, or of the *Spirit?* or, Is it something else?

We do not wish to sway any mind in this matter by our own conclusions; and hence do not, at present, express our conviction either way: we wish all to decide for themselves, in view of their personal responsibility: no other can decide for us.

The habit of some persons of taking fire, whenever a sentiment is advanced which is contrary to their previous ideas, is highly censurable. They can cry out "Tomfoolery," and show themselves irritated with those who do not choose blindly to follow their ways and thoughts, and seem to suppose, they are the "correctors" of all "heretics," even though they are heretics themselves in the eyes of the "Apostolical Succession." *Young* sectarians are generally the most bigoted and intolerant: they have discovered some truth, and are determined no one shall see anything new, unless it comes through themselves. It is time this spirit was laid aside, and that we all become child-like, willing to learn of any sober-minded persons, however obscure their position in life. Truth is often "hid from the wise and prudent, and revealed unto babes."

The investigation of the subject of "The Essential Baptism" can do no one any harm, unless he be a bigot, and is determined to shut out freedom of thought. But bigots never did and never will find light; if ever discovered at all, some one else

has to furnish it for them, and bear reproach, scorn, and suffering on account of it, for a season. After awhile, old Bigotry, himself, may take it up, and say, "Come, see my zeal for the Lord." Let all beware, however, of that personage, whatever garments he may put on: he is not to be trusted. Supreme selfishness is his ruling passion. Go to the Bible itself, and not to the opinions of any man, for light on the will and promises of God. Men may *help* to understand, but further they cannot go, nor should they be allowed to.

THE RIGHTEOUS ONLY WILL LIVE AGAIN.

HOW I CAME TO BELIEVE IT.—FROM H. B. MARTIN.

To Editor of Examiner.—I have been an ardent and zealous opposer of the so called doctrine of the "Non-Resurrection of the Wicked;" but have never been one of those bigoted and superstitious ones, who reject every thing which happens to conflict with their pre-conceived ideas. Neither have I ever felt like persecuting any one, because he believed the wicked would never be raised to life. But I *did* feel that some one ought to, and that it was the *duty* of some one to show the fallacy of such doctrine, *if* it was not truth. I therefore commenced a thorough examination of the subject, in order to be able to refute it, when occasion should call for it. I wrote a long argument, containing nearly all the passages in the Bible which are claimed to oppose it, and construed them so as to make them appear as strong as possible; but, before it was half finished, I found there was a great chance to refute it; and began to have some misgivings about it; and while in conversation with a sister, in Winsted, I told her the same.

Soon after finishing the article, I became convinced there is no future life *at all;* except as a *promised gift*, to those who believe on Jesus Christ. The first great objection, I found in the fact, that in the Old Testament, the first original penalty for sin was *death;* pronounced on Adam. Mark this: not *dying*, not dying twice or three times, but death; and that penalty does not commence until the man is *dead.* And so, as we pass on, I found that God declared by the mouth of the prophet Ezekiel, "The soul that sinneth it shall *die;*" and so on, through *all* the dispensations of the Old Testament. And from Adam, down to Christ, a single ray gleamed through the darkness, which the eye of all the patriarchs and prophets, alone, seemed to behold, *viz:* that the seed of the *woman* should bruise the serpent's head. The venerable patriarch Job, seems to have had that ray shining fully into his heart, when he exclaimed,—"Though after my

skin, worms shall destroy this body; yet in my flesh shall I see God." David, when he said, "Thou wilt not leave my soul in (sheol) hell, neither wilt Thou suffer thine Holy One to see corruption."

After settling the fact, that *literal death* was the penalty of sin, in the Old Testament, I then turned to the New, and found that sentence had never been arrested. But Christ declares to the Jews, who were the first to whom he offered terms by which they might have life, that there is no other name given among men, whereby they could have life, except through Jesus Christ. He also reminds them, that they *think* they have eternal life in the Scriptures, and commanded them to search them; for, said He, "*they* are they which *testify* of me:" which is equivalent to, if you search the Scriptures, you will find out your mistake; for they testify that this life is in me. "*I* am the way, the truth, and the life;" and, finally, He declares, John 5: 40, "And ye will not come unto me, that ye *may* have life;" thus placing the thing beyond all controversy; that unless they came to *Him* for life, there was no possible way by which they could get it.

Another point which seemed to me unanswerable, in any other way than this, was, "The wages of sin is death;" but *believers* die, as well as the wicked: therefore, *they* pay the penalty, just as much as the wicked do, if both are raised to life. But Paul answers this query perfectly, if understood in the light of life *only* through Christ. He says, "*Death* came by man,"—Adam the first—and *life* must come, if it comes at all, by another man, the second Adam, viz: Jesus Christ, by being connected with Him. For as *all* (believers) *die* in consequence of a connection with the first Adam, even so, shall all be made alive again, by their connection with the second Adam, Jesus Christ. If no such connection exists, the sentence is not annulled, and they have no claim to life; they have rejected the only offer of life the Gospel affords them; and, consequently, they are held by the chains of death, and from this sentence—that the wrath of God *abideth on* them—there is no possibility of escape.

How important, then, that we secure an interest, a relationship to this second Adam, the great Life-giver, that when *He comes* we may be accepted of Him, and reign with Him on the new earth.

Burrville, Conn., 1860.

TWO GREAT THOROUGHFARES IN LIFE:

RIGHT AND WRONG.—BY ELD. JONATHAN WILSON.

Two railroad trains of cars are running different routes by spirit power from the garden of Eden—one to destruction, the other to the kingdom of Christ, when set up "under the whole heaven." A diagram of the beginning of lying, or an essay on 1 John 4: 6. "We (the apostles of Christ) are of God; he

that knoweth God heareth us, ... hereby know we the spirit of truth, and the spirit of error." These were the Bible writers, so we are to be tested by Bible truth. Here are two principles exhibited that produce all the variety of actions that has ever been in the world—they are in direct opposition to each other, and began about one time and one place, that was the garden of Eden. God had just finished giving His law with its penalty, for man to cultivate the earth and make it a happy location for the tenants to dwell in, and all their wants to be supplied, and had set before them life and death, to stimulate them to action, when a powerful enemy to God, righteousness, peace, love, and good order, called Satan, a destroyer (for that is his character and the definition of his name) began to lie about their King—saying to them he was a deceiver, and that deception was carried out by lying to them when He said, if they eat of the fruit of the tree of knowledge they should surely die. Gen. 3: 4. He persuaded those tenants to believe that he told them the truth about their King. They therefore enlisted under him and became foes to their God and King. Here was the beginning of lying. The first lie that was ever circulated in the world, originated entirely of the devil. John 8: 44—Christ said unto the rebellious Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." This is the whole story. From this germ every designed deception for evil or wrong has been produced, by cultivating that wicked spirit or seed from the devil. Now we see God's word of truth, and the word of the devil's original lie. Thus the two principles that now move the whole world into action began in the garden of Eden, and the dispute will never end until the restitution of all things is completed on the earth, when there will not be a devil or a sinner in all God's universe. Our Lord has told us in a figure, that from the garden of Eden to the end of the world, or gospel age, efforts have been made to save Adam's race from destruction by the spirit of truth. He also says, in a figure or parable, there are two ways in which all the inhabitants of the earth finish their course: The one is a broad way and wide gate, and the other is a narrow way and straight gate. Math. 7: 13. Let us carry out this figure by another: As there are two ways and two gates, let us put on two trains of cars, and two engineers, one labeled "TO DESTRUCTION"—the devil's car, run by himself and his engineers, freight and passengers forwarded by all his servants, who will get their wages at the end of the road—"The wages of sin is death." Their service under his direction is described by Paul. (Galatians 5: 19, 20.) "Now the works of the flesh are manifest, which are these:

adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings, and the like, of which I tell you before as I have also told you in time past, that they who do such things shall not inherit the kingdom of God." All those who sustain the above characters go free on his train, and end in "everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1 : 9.

Our Lord runs another train, labeled, "TO THE KINGDOM," and insures all His passengers eternal life at the resurrection depot, where they deliver up their free through-ticket they received when they entered His train for a restituted world. Then He pays them all off with "everlasting life"—to die no more. Luke 20 : 36. He runs his car himself. He has also runners out to enlist passengers, whose character is described by Paul, Gal. 5 : 22, 23. Their dispositions must be moulded by the spirit of Christ, or they are none of his ; for "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Now you see the difference between the ends of these routes—this is to a resurrection of eternal life, the other lands its passengers where they shall not see life, but the wrath of God abides on them. John 3 : 36. Satan's train has run about 6000 years ; he got only two passengers the first run, but it was all of the family of man at that time. Adam and Eve went aboard while in their garden. He run them out of it, but it pitched out on such a down-hill grade that he never could put on steam enough to run them back home again, so he has had, since that time, to do his business on the outside of the garden. Yet his business increased ; his second load was all the world but one family—eight in number—who were all destroyed by water. The third load he took was Pharaoh with his army and 600 chosen chariots (Exodus 14 : 7) who all went in the Red Sea to total destruction, and Moses said, "Ye shall see them again no more forever." Ex. 14 : 13.

The Lord carried His train through safely, where the devil drowned his whole load, who went by the way of the wide gate to total destruction. He took a fourth load, of Sodomites, and left them in a bed of fire and brimstone, totally destroyed, "for every transgression and disobedience," Paul says. Heb. 2 : 2. I will mention one more small load—Korah and his troops, for rebellion against God ; he deposited them in a crack of the earth, so they were seen no more forever. All that do not subscribe to eternal life through faith and repentance, will go through the wide gate, and step on a tread-platform, which will move by their weight, to sudden destruction, and that without remedy :—read Psalm 49. All that go in at the straight gate

are known by having Christ's spirit within them, and their record on high by his promise to them. Job 16 : 19 ; Rom. 8 : 11. They are qualified by his raising them from the dead to dwell in the new earth—when restituted—in immortality and glory forever more. The devil's car, that runs so many of his subjects into everlasting death, was his own invention, but will destroy its maker at the end of the route with all his load of passengers. We will now give a description of his route from the garden of Eden to the day of judgment, at Christ's second coming ; and, also, how he got his "right of way" to run through those territories. The inhabitants on this route lived there only on sufferance, for they were not the real owners of the soil, and the King of kings will soon come to tear up the track of this usurper, for intruding on his land. The first subscribers for his "right of way" were Adam and Eve, to run through their garden. Gen. 3 : 6. The car that he run was natural immortality in man—"thou shalt not surely die ;" the rail, or doctrine was going to heaven or hell when man dies ; giving God's word the lie. The next subscribers (Gen. 6 : 2) took to themselves wives of whom they chose, violating God's word, and brought on the flood and drowned the world, introducing the doctrine of modern spiritualism. The next, was Egypt's transmigration of souls ; the next, was Socrates at Athens—immortal souls by ordinary generation, (Rollin's History, Vol. 1, page 393,) so that every one got a soul of his own, for when there were more born in number than died, the surplus ones got none. Socrates gave his life for the right of way through this territory. The Pope of Rome added to the immortal soul a resurrection, inferred from the resurrection of Christ's body ; (Popery commenced A. D. 538,) he also prepared purgatory and paradise for those conscious immortal souls ; they must be somewhere to exist forever, for immortality cannot die or cease to live. He arranged it to be able to pray them out of purgatory into paradise, and made money by it, working by the job while it ran through his territory.

This continued 1260 years, when the embankment of his road began to give way, and made traveling on that road look rather dangerous to some. Martin Luther became convinced of his duty to change cars. In giving his reasons for leaving, he says, "I permit the Pope to make articles of faith for himself and his faithful, such as that he is emperor of the world, and king of heaven, and God upon earth, and that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals." (Luther's Life, in his defence to the Pope—proposition 27, 1520.) It is not so great a wonder to me that Luther, and many others, changed cars at that time, as it is that so many go on sleeping in said car, at this time ; but my own experience teaches me to have a little charity for them in their

blindness, for I journeyed in this same car 35 years of the 52 years of my ministry, supposing it would come out at the straight gate. I bless God that he showed me a better immortality than Socrates ever invented. It cost the Son of God more, for His life was worth more than Socrates' was; he lost his life by it, but he was a heathen idolator, and Christ made the worlds. I am thankful for his immortality at the end of the route, rather than the one I preached 35 years. Many doubt the devil's right to murder his subjects: he killed fifty millions in 1260 years, while he run his car through Rome. The old road was marked the whole length of it with the blood of his former passengers. In order to continue his charter, he arranged his business and established a branch route from his old road on lower lands, so he got the right of way through what is called the Protestant ministerial lands, on condition that they were to hold out, for doctrine, that old creed which he gave out to Adam and Eve in the garden, with its productive doctrines, as follows: "Thou shalt not surely die," go to heaven at death, &c. Spiritualism, Mormonism and Universalism grow out of the doctrine of eternal misery and the rappology of our day. Instead of believing with Paul, the wages of sin is death, Rom. 6: 23, as explained by God himself, "For dust thou art, and unto dust shalt thou return," Gen. 3: 19; and "They shall be as though they had not been," Obed. 16th verse, and Ps. 37: 10; "Yet a little while and the wicked shall not be; yea, thou shalt consider his place, and it shall not be," or shall cease to exist. The writer of this has no allusion to any so-called Protestant ministers, but those who are described by Paul to Timothy, 2d, 3d, and 4th chapters. Read them: they refer to the present time. If Paul had lived in our day, he could not better describe it.

His car runs very full yet on the new track, but there has been from the beginning of the gospel to the present time, truth and error—so truth is a trouble to all his passengers to this day, 1859, that believe in the doctrine of inherent immortality. Modern Spiritualism has had depots on this road ever since this destroyer started his route from the foot of the tree of knowledge, where Adam and Eve first subscribed to his "right of way" through their garden. Now the judgment sets at Christ's second coming, and all the through passengers on the wrong car—that goes through the wide gate into the broad depot of everlasting destruction—will be seen no more forever.

While those on the life car, going through the narrow way and straight gate, will come up on the resurrection morning into the ever-blessed depot of eternal life—ever to be clothed with immortality and life, which was brought to light by the gospel at the resurrection of Jesus Christ from the dead. These

two cars have both run their whole routes by word and spirit power; the life-car, by the word and Spirit of God, has not lost a passenger.

The other, by the word of the serpent: "Thou shalt not surely die," and spirit of error, and every one on that have lost their existence forever, which is just all the penalty of God's law against sinners. *Amen.*

The word Death is applied to the end of mankind 266 times in the Bible—and only 4 times in the plural—and that to plural numbers. Jer. 16: 4. Ezek. 28: 8–10. 2 Cor. 11: 23. Two deaths on one subject was never the penalty of God's law to man. This is the result of 52 years study.

JONATHAN WILSON, a Bibleite.

Vermont P. O., Chautauque Co., N. Y.

CHRISTIAN CHARACTER ESSENTIAL.

FROM T. P. LEWIS, OTSEGO CO., N. Y.

IN this vicinity, there are some who dare to think for themselves, upon the great theme of Life through Christ alone, despite the denunciations of popular religious teachers; though, it is true, their number is comparatively small. Indeed I find by close observation that it is no rare thing to find, in all denominations, many dissatisfied with their present belief, and desirous of obtaining light upon religious subjects.

But one thing we should, nay, we *must* insist upon, that truth without a corresponding practical exemplification of it in our daily walk, can do its possessor little or no good. In all our efforts to impart truth to others, our object is, or ought to be, to make men better.

If it is true that the righteous only can live forever, it is very important, as all must see, to persuade men to become possessed of the character requisite to fit them for such a life. The truth is, while others are struggling to escape the agony of an unceasing, indescribable *hell*, we are, or ought to be, struggling for *life;* than which nothing can be dearer or better worth an effort. "Eternal Life!" These are words of no insignificant import. Eternal Life contains no element of death; and where there is no such element there can be no sorrow, sighing, pain, or unhappiness. For, whatever is undying or immortal, is manifestly incapable of suffering. Our pains and sufferings, in the present state, are, in fact, but so many evidences of our mortality—evidences of a conflict going on, in the members of our bodies, between life and death; which, alas, so far as this life is concerned, always terminates in the triumph of death. But in our immortal state, no such conflict can take place, hence, no more pain, &c.

A SELECTION OF DR. WHICHCOT'S APHORISMS.

SOME are Atheists by neglect, others are so, by affectation; they that think there is no God, at some times, do not think so at all times.

It is a great deal easier to commit a second sin, than it was to commit the first; and a great deal harder to repent of a second, than it was to repent of the first.

Did Christians live according to their religion, they would do nothing but what truth, righteousness, and goodness do, according to their ability and understanding; and then one man would be a God unto another.

He that never changed any of his opinions, never corrected any of his mistakes; and he, who was never wise enough to find out any mistakes in himself, will not be charitable enough to excuse what he reckons mistakes in others.

None of us was born knowing or wise; men become wise by consideration, observation, experience, &c.

He that gives reason for what he saith, hath done what is fit to be done; and the most that can be done. He that gives no reason, speaks nothing, though he saith never so much.

If a man be once out of (i. e., lay aside) the use of reason, there are no bounds to his unreasonableness.

What hath not reason in it or for it, if held forth for religion, is man's superstition; it is not the religion of God's making.

I will not make a religion for God, nor suffer any to make a religion for me.

It is not to be expected that another man should think as I would, to please me, since I cannot think as I would, to please myself; it is neither in his nor my power to think as we will, but as we see reason, and find cause.

Nothing spoils human nature more than false zeal. The good nature of a Heathen is more God-like, than the furious zeal of a Christian.

Had not infinite goodness been the Law of Heaven, there had never been any other being but God.

Ignorance of that will not destroy another, the knowledge of which will not save me.

All worldly things are so much without us, and so subject to the power of vanity and uncertainty, that they do not make us when they come, nor mend us while they stay, nor undo us when they are taken away.

The sense of repentance is better assurance of pardon than the testimony of an angel.

It is impossible for a man to be made happy by putting him into a happy place, unless he be first in a happy state.

No man is true to himself that is false to his God. No man that is ill-employed, is certain he shall be true to himself.

Men of holy hearts and lives best understand holy doctrines and things. Those who have not the temper of religion, are not competent judges of the things of religion.

Will, without reason, is a blind man's motion; will, against reason, is a madman's motion.

If you would be religious, be rational in your religion.

The Church of Christ hath not two more choice things than the simplicity of her faith, and the sincerity of her love.

Let all the strife of men be, who shall do best, and who shall be least.

The improvement of a little time, may be gain to all eternity, and the loss of a little time may be the greatest loss that can be.

I have always found that such preaching of others hath most commanded my heart, which most illuminated my head.

The longest sword, the strongest lungs, and the most voices are false measures of truth.

Take heed of the first stumble, for it is ominous; and at best there is a good step lost.

That goodness cannot be wanting in God, the want of which God condemns in his creatures; that cannot be a Perfection above, which is an imperfection below.

God appeals to our faculties, and deals with us by reason and argument. Let us learn of God to deal with one another in meekness, calmness and reason, and so represent God.

Self-will is the greatest Idol in the world; it is our anti-christ, and our anti-god.

It is not religion but superstition that makes us dread God. Religion makes us reverence, love, and delight in God.

If I have not a friend, God send me an enemy, that I may hear of my faults. To be admonished of an ememy, is next to having a friend.

He that takes himself out of God's hands into his own, by and by will not know what to do with himself.

NO EXCUSE FOR SIN.

Christ taught that we should give up everything, even to the most useful members of our body, rather than allow ourselves to be driven into sin. "And if thy right eye cause thee to of-

fend, pluck it out and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

This comes very close. But anything is better than sin. Sin is our eternal ruin. Some people seem to think, that if they cannot avoid sin without giving up their trades or callings, and sacrificing their incomes, their sin is excusable. Christ teaches that sin, known sin, is never excusable ; and that he who will not sacrifice both his calling, his income, his health, and his life, rather than transgress Christ's precepts, will be cast into hell. This is a serious doctrine for people who are following trades which are injurious to their fellow-men, or who are under employers that require them to do things that are contrary to the gospel. It is, in fact, a serious doctrine for all. We cannot alter Christ's words, so that if we are living in any sin, however needful the sin may seem to be to our worldly interests, we must alter our conduct, or die the death. Sin is lack of *harmony* with God. None such can *live with* God.

CONFIRMATION OF SCRIPTURE.

THE book of Daniel has been a favorite battle-ground for unbelievers. They have asserted over and over again that its statements are unreliable, and that its narrative of the fall of Babylon is contradicted by the best historians. Daniel, they have said, represents Belshazzar as the last king of Babylon, while other records agree that the dynasty terminated with Nabonadius. Daniel also affirms that Belshazzar was in the city on the night of its capture, and was slain ; while other records affirm that Nabonadius, the king, was not in the city, but was subsequently taken prisoner at Borsippa, by Cyrus, and instead of being put to death, was treated with great kindness. Such notable discrepancies seem quite irreconcilable, and by skeptical critics Daniel was thrust aside as an ignorant or untruthful annalist.

But the providence of God always vindicates his word, and recent discoveries have shed light on the simple veracity of Daniel's record. In the year 1854, Sir Henry Rawlinson obtained some old documents from Mugheir, the ancient Ur of the Chaldees, and on deciphering them learned the important fact that Nabonadius, the last king of the Canon, associated with him on his throne his son, Bilshar-uzur, and conferred on him the royal title. He was doubtless intrusted with the defense of Babylon, and was slain on the night of its capture by the Persians, as is related by Daniel ; while the royal father, as related by other historians, was subsequently taken at Borsippa, and received favor from the conqueror.

This discovery also explains an ambiguous allusion in the sacred narrative. After the interpretation by Daniel of the writing on the wall, he was clothed in scarlet, and adorned with a golden chain, and made the third ruler in the kingdom. Why was the third place in rank and dignity assigned to him? When similar honors were conferred on Joseph and Mordecai, they were elevated to the second rank in the kingdom, inferior only to the sovereign himself. Who was interposed, in this case, between the monarch and the newly chosen favorite? It has been no easy matter to determine, but in the light of the recovered document it is manifest that Belshazzar himself held the second place in the sovereignty, and the third rank would naturally fall to the new premier.

One other difficulty presents itself to this solution. Belshazzar is called the son of Nebuchadnezzar, while this account makes him the son of Nabonadius. To this we have only to reply, that "son" is used frequently to denote indirect as well as direct lineage. David is called the son of Adam, and Christ the son of David ; and in like manner Belshazzar, as a lineal descendant of the great monarch, may be called his son.—*Watchman and Reflector.*

GIVE TILL YOU FEEL IT.—Mr. A. once applied to Esquire B. for a subscription to a highly meritorious object. After explaining it fully, the Esquire replied, "It is a noble plan ; I can give you $100 toward the object without feeling it." "Without feeling it!" exclaimed Mr. A., "I do not wish you to give in that way, for although it may do *us* good, it will not do *you* any. True benevolence is giving until the giver does feel it, until he practices self-denial. Such giving is acceptable to the Lord." The Esquire assented, and doubled his subscription. "Can you give $200 without inconvenience?" asked Mr. A. "Oh! yes!" said the Esquire, "I shan't feel it at all." Mr A., who cared for the eternal life of the gentleman more than he did for his money, replied, "You have not come up to the mark yet. This giving without feeling it is not the giving that is well pleasing in the sight of God. Would $500 to such an excellent charity be felt by you?" "Why, no," said the other,

"not at all." Mr. A., with a respect and kindness that won upon the heart of the Esquire, asked him to name a sum that he would feel, were he to give it. "I think," said he, "$1000 would make me feel it; nothing short of it would." "Well," said the collector, "that is the right sum then; such giving will be pleasing to the great Proprietor of all. It will do the object I present immense good, and do you a great deal of good, too." "You shall have it," said the Esquire, "it is the first time I ever gave to a good object and felt the pressure."

RELIGIOUS DEPRESSION.—It is the strange truth that some of the highest of God's servants are tried with darkness on the dying bed. Theory would say, when a religious man is laid up for his last struggle, now he is alone for deep communion with God. Fact very often says, "No; now he is alone as his Master was before him, in the wilderness, to be tempted of the devil." Look at John the Baptist in imagination, and you would say, "Now his rough pilgrimage is done. He is quiet, he is out of the world, with the rapt foretaste of heaven in his soul." Look at John in fact. He is agitated, sending to Christ, not able to rest, grim doubt wrestling with his soul, misgiving for one last black hour whether all his hope has not been delusion.

There is one thing we remark here by the way. *Doubt often comes from inactivity.* We cannot give the philosophy of it, but this is the fact—Christians who have nothing to do but to sit thinking of themselves, meditating, sentimentalizing, (or mysticizing,) are almost sure to become the prey of dark, black misgivings. John struggling in the desert needs no proof that Jesus is the Christ. John, shut up, became morbid and doubtful immediately. Brethren, all this is very marvelous. We are mysteries; but here is the history of it all—for sadness, for suffering, for misgiving, there is no remedy but stirring and doing. —*Robertson.*

NEW WORKS.

FROM REV. C. F. HUDSON, CAMBRIDGE, MASS.

I AM preparing a book of about 150 pages, which may be also unbound, entitled, *Christ our Life.* It will consist of the Scriptural argument of my book, much enlarged, with some additional features. Price 50 cts. In paper covers, 30 cts. The price will be very cheap for the amount of matter condensed in it. But I wish to provide something for the people, who have not time, means, or taste, for a historical, theological, and otherwise complete argument on the subject.

P.S. I am now mailing a tract, of the essential parts of Sir James Stephen's Epilogue to Essays in Ecclesiastical Biography, in which he gives our view. 34 pp. 5 cts. $2.00 per hundred.

THE ABOVE TRACT is received. It is entitled, "The Doctrine of Endless Misery, an Occasion of Scepticism." It will do good service, we trust. For sale at 138 Wm. st., N. Y.—ED. EXR.

ANOTHER NEW WORK.

FROM G. B. STACY, RICHMOND, VA.

I AM deeply interested in the main object of the EXAMINER; perhaps, however, we do not agree in relation to the doctrine predicated upon the Scriptural affirmation that, "As *in Adam* all die, even so *in the Christ* shall all be made alive." Nevertheless, I trust I at least am learning the spirit of Christian tolerance. Indeed, when I think of the announcement made by John, that after the seven angels who had the last seven plagues came out of the temple, it "was filled with smoke from the glory of God, and from his power; and *no man was able to enter into the temple*, till the seven plagues of the seven angels were fulfilled," I am disposed to think this accounts for the multitude of diverse parties that have arisen since these angels came out of the temple. It seems as though the Sons of God are left without the visible manifestation of the heavenly temple, and are therefore compelled to remain in Babylon until the voice from heaven shall say, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The same conclusion seems to be justified by the failure of every effort, however well in intention, to unite the scattered fragments of the church into one body, and the explosion of the supposition entertained by varied parties, that they were authorized to say—"Come out of her my people." And, therefore, I do not expect it will be manifest who are "the Sons of God," until the voice of Jesus shall call them to himself.

I have just completed a little work, entitled, The Dragon,—that old serpent the devil and Satan, whose head must be bruised in the coming contest among the nations.

I expect to have it published in New York and Richmond. It is now in the hands of the Richmond publisher.

I start with the motto, that God has put abiding enmity be-

tween the woman and the serpent, and their seed; which will continue until the dragon is bound and cast into the bottomless pit. I have demonstrated the fallacy of the popular theory, that the early phases of the Roman government furnished the five first heads of the dragon—

1st. Because, they were not royal, crowned, or kingly.

2d. Because, the head as a symbol necessarily implies Imperiality: for, the rule of government of the head over the animal organism is absolute and uncontroled.

And lastly. Because the imperial heads of the serpent were developed for the purpose of antagonizing "the seed of the woman;" or rather for contesting the authority of God. Hence their language as uttered by Isaiah, "For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the North: I will ascend above the heights of the clouds: I will be like the Most High." And Ezekiel identifies the first head in the following language, —"Thus saith the Lord God; Behold, I am against thee, Pharaoh, king of Egypt, THE GREAT DRAGON that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself."

The seven imperial heads are found in Egypt, Assyria, Babylonia, Medo-Persia, Greece, and Rome, which continued until the abdication of the Roman Imperiality by FRANCIS of Austria, when the seventh earth-born imperial head made its appearance, in the person of Napoleon; and the eighth in the person of Louis Napoleon; who, I have no doubt, represents the dragon head that will be bound, or the eighth, which is of the seven and goeth to perdition.

VISITING places where there are already *believers in the life theme*, and kindred subjects, UNINVITED, is no part of my work. Those believers are the best judges whether they need help or not in their neighborhood; if so, why should I, or other persons thrust ourselves on them unasked? I cannot but consider the practice of some, of traversing the country, and making their principal places of visitation those where there are already believers, and that without an invitation from those believers, as a sort of spunging operation, disgraceful to themselves and a reproach on the cause of truth. Some seem to act in this matter as if they thought the Bible was of no value, unless *they* go to tell believers, even, what it means. If we go unasked, let us go where there are none who are believers in the truths we

proclaim: and when believers arise, under the instruction we give them, direct them to make the Bible their study, seeking light from God in its sacred pages; after this, if they wish for more help from any of their brethren in other places, let them *invite* such assistance as seems good in their own sight. But to thrust ourselves on such, without an invitation, is, to our mind, a simple piece of arrogance; as much as to say, "Your Bibles are useless without *my* help!" Whatever others do, I shall visit no body of believers without an invitation from them: this is the invariable rule on which I act, and have acted for years. It is not always that the invitation can be complied with; but without it, you, who are believers, will not see me among you in the capacity of a preacher. There is but *one "royal priesthood,"* and that embraces every believer in Jesus Christ. Some of this "one priesthood" may have the gift of edification more than others; and the body of believers may desire their help, at times; but they are the best judges of the wants of the location they occupy, and who will be most likely to benefit themselves and those who surround them.

One believer writes, "We are so liable to be imposed upon, in these days, that too much caution cannot be used." This is true, but who is to blame for these impositions? Is it not those who throw out an invitation to "*preachers*," indiscriminately, to visit them? Then, how can they shut the door and refuse to entertain and hear whoever calls, claiming to be a preacher? And who more likely to come, under this general call, than just those who are least needed, and who most likely will do more harm than good? If the lovers of good things, in any place, are disposed to solicit help, let them invite such as in their judgment will be most likely to aid in the object they have in view. Let them be men known to you, or recommended by those you do know; and cease to encourage any one going from place to place unasked by you. Till some course of this kind is pursued, we cannot expect anything but "imposition," confusion, and discord among us, which is a grievous shame and dishonor to any body professing to hold the glorious truths of "Life only through Christ," and the "Personal coming of our Lord from heaven." I am aware that these remarks will give offence to some; but it is probable they are the very ones who need to be rebuked for pursuing the censurable course we have spoken of.

GEO. STORRS.

[For the Bible Examiner.]

THY WORD IS TRUTH.

BY MRS. A. A. BUGBEE.

FATHER of All! we seek thy face
In this dark world of strife;
Thy word is our safe resting place,
Our lamp, our, guide, our life.

False lights are gleaming on our path,
And mingle with thy ray,
Obscuring thy pure light of "Truth"
To dazzle us astray.

But yet, thy simple truth is clear,
In *honest* language clad:
Love, Mercy, Justice, all appear,
And mark, and doom the bad.

Unmixed, its precepts all are good,
And shed a blameless ray;
To *life* and *death* it points each road,
And bids us choose our way.

Hath God decreed for sinners, "Death?'
And can they "never die?"
He *saith*, like brutes they yield their breath,
And *perish* where they lie.

Is sin eternal? Hast thou *said*
That sinners shall not cease?
Nor "be consumed?" but on their head
Shall crimes and woes increase?

Or hast thou *said*, in "spirit's" sphere,
Of Fancy's wide domain,
Their leopard spots of sin they clear
From every putrid stain?

No! God saith, "*death*" their doom shall be:
O let his *word* be true:
He saith, "the wicked shall not be,"
But "*melt*" before his view.

Then let not weak and erring man
Presume to speak for God,
And change—and chain—by creed or plan—
"Death's" import to their nod.

Great Father! help with steady gaze,
Thy word to keep in view;
And let no fancy-flashing blaze
Allure to hopes untrue.

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion does not commit the EDITOR to its sentiments.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. We think that as clear as any fulfillment of prophecy in the Bible. Price 50 cents in paper covers; 75 cents bound.

THE DISCUSSION with Prof. Mattison, [see last page of cover], can now be had in *paper covers*: price 30 cents. We have, also, a plenty of DOBNEY, *Part Second*, [see cover], in paper covers: price 30 cents.

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LETTERS should be well sealed, but never "registered." Money for the *Examiner* is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

Invariably address, GEO. STORRS, *Box* 4658, *New-York.*

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Man's Destiny.—*Immortality:* The Arguments from Nature and Scripture, by Rev. T. M. Post, D.D., of St. Louis, Mo. *Reviewed* by the Editor of the *Bible Examiner. Price*, in pamphlet, 30 cents; bound, 38 cents.

The Watch Tower; or, Man in Death; *and the Hope for a Future Life.* A pamphlet of 96 pages. A thorough cure for the modern *necromancy*, misnamed "Spiritualism," but which is really *animalism.* Price 20 cents.

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"Man's Nature and Destiny; or, *The Animal Man and the Spiritual Man:* A Sermon. By Geo. Storrs." Price 6 cents.

"European War; or, *The Position and Prospects of the Papal Roman Power*, and *Napoleon Dynasty*, as indicated in Scripture prophecy. By Geo. Storrs." Price 10 cents. This work was published in May, 1859, just prior to the breaking out of the war in Italy. The author believes the positions taken in the work will prove to be substantially correct, though some of the events may be arrived at in a manner not apparent at the time he published his views.

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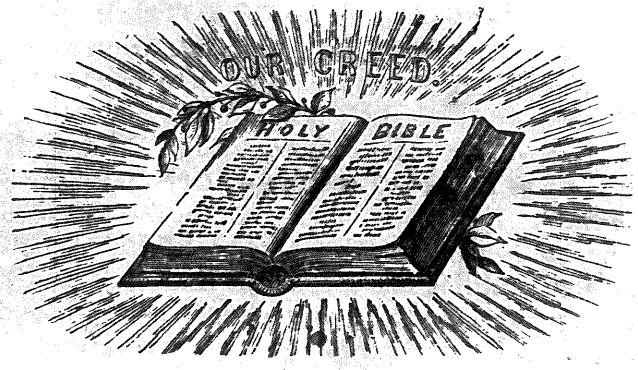
Palmer Converse

AUGUST

Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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THE BIBLE EXAMINER has now finished two-thirds of the first year of its revived state. None of its patrons, we presume, doubt the necessity of its revival or its continuance; and it *will be* continued, by the blessing of God. Will not its friends try to extend the circulation of the *present* volume? To encourage this, we make the following offers. We will send the entire volume for 1860 for $1, and *give* the subscriber *one* of either of the following works, in paper covers, *viz.*: *Six Sermons*, revised and enlarged; *Future Punishment*, by Dobney, "Second Part"; *The Discussion* with Prof. Mattison; *Man's Destiny*, or the Review of Prof. Post; *The Watch Tower*, or Man in Death; or, *Life from the Dead*, or the Righteous only will live again.

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Any person sending us *five* subscribers for 1860, on the above terms, shall be entitled to a copy of the EXAMINER for 1861 *gratis*; or, a *bound* volume for 1860, be paying the postage on it.

THE ARTICLE on "*The Essential Baptism*," in this number, is not written exactly in harmony with our "Standing Rules": yet, as the writer takes different ground from any of the preceding ones on the subject, we have thought best to insert it. Let it be examined carefully; and particularly "1 Peter 3: 21" and its connection, and compare it with what is said on that text in the Examiner, page 102.

THE "*Lecture on the Death and Resurrection of Jesus Christ*: by *Wm. Glen Moncrieff*," which we mentioned in the EXAMINER for June, will appear in our next issue. We have no doubt it will be read with interest. If it is long, it is *good*, and must instruct every candid mind and encourage every believing heart.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. AUGUST, 1860. No. 8.

"WHO ONLY HATH IMMORTALITY."

BY JOSEPH T. CURRY, LATE A MINISTER OF THE METHODIST E. CHURCH.

IF any thing were needed to illustrate the power of prejudice, and more especially of religious prejudice, it might very readily be produced by adverting to the position occupied by the religious world on the question of immortality. Without taking into account the vast body of hypocrisy and irreligion which may be found within the pale of orthodoxy, we are well assured that thousands, who may truly be called "the salt of the earth," are profoundly ignorant of the merits of the question. The weight of this grave charge is almost entirely upheld by prejudice. Not one in a thousand of our opponents can be prevailed upon to throw aside their theological spectacles, and examine the subject candidly and prayerfully.

This state of things forcibly reminds me of a letter written by John Wesley to his friend Joseph Benson. The following is an extract:—

"'Child,' said my father to me, when I was young, 'you think to carry every thing by dint of argument. But you will find, by and by, how very little is ever done in the world by clear reason.' Very little indeed! It is true of almost all men, except so far as we are taught of God.

'Against experience we believe,
We argue against demonstration;
Pleas'd while our reason we deceive,
And set our judgment by our passion.'

"Passion and prejudice govern the world; only under the name of reason. It is our part by religion and reason joined, to counteract them all we can."

God grant that we, his humble disciples, may educe lessons of candor, moderation, and simplicity from the pernicious examples daily set before us. Holy Spirit, assist us that we may "from this nettle Danger, pluck the flower Safety."

One would naturally suppose that a glance at the four words which compose the heading of this article would cause any reasoning person to pause at the threshold of the subject, and consider their import. But this is far from being the general method. The rash champions of orthodoxy clear this four barred gate at a single bound, and plunge at once into a discussion of the question of the punishment of the wicked. They act as if the Divine Revelation were nothing but a bundle of Jove's thunderbolts, and Christ an angel of vengeance poising the forked lightnings above our devoted heads, and anxious for the moment to come when he shall overwhelm us in wrath. "Take away," say they, "the eternal torment of the wicked, and what have we left? Who will come to Christ?" This is the best course they can pursue if the security of their dogmas and creeds be their sole aim and object; but if their sincere inquiry is, "What is truth?" a different procedure will be necessary.

The clause "Who only hath immortality," if taken literally, undoubtedly annihilates the common doctrine; and there has never been given any Scripture grounds for any thing but a literal interpretation. It has indeed been asserted and reasserted, times without number, that the Mosaic account of man's creation fully establishes his inherent immortality. This, we think, has been triumphantly refuted. But for the sake of any casual reader of this article who may be ignorant of the arguments pro and con, we will briefly recapitulate.

It is affirmed by the upholders of the common theory—

1. That as man was created in the image of God, he is therefore immortal.

2. That when God formed man of the dust of the ground, he breathed into his nostrils the breath of life, or lives—animal or mortal life, and spiritual or immortal life.

3. That the phrase, "man became a living soul," carries with it the idea of an immortal being.

To all which it is responded:

1. The Holy Scriptures certainly affirm that man was made in the image of God, but they do *not* affirm that image to be immortality. It more probably consists in the intellectual likeness of man to God, that is, in his capacity to attain knowledge, and consequently holiness of character. But whether this be so or not, there is nothing in the Holy Scriptures to prove that the image of God is immortality.

2. The phrase "breath of life" is applied to the beast of the field, the fowl of the air, and to every creeping thing, Gen. 7th chap., and therefore stamps all of them with immortality as much as man. A writer in the Methodist Quarterly for January, 1860, Rev. E. Thomson, lately elected Editor of the C. A. & J. by the General Conference, does not scruple to hint that every living thing is immortal, even "frogs and flies." This is the essence of Spiritualism. It is only by such a position, that the above phrase can be pressed into the service of the theologians. The rendering, "breath of lives," does not injure our argument in the least, as that breath which gives life to men, beast, and creeping thing, may properly be called the breath of lives.

3. The term "living soul" does not belong to man any more than other animals. See Gen. 1: 30, with the marginal note. Even if it did, it would still remain to be proved that "living soul" means "immortal soul."

There are two Greek words which are translated "immortality"—*athanasia* and *aphtharsia*. *Athanasia* occurs in three places, 1 Tim. 6: 16; 1 Cor. 15: 53, 54. *Aphtharsia* is found in eight places. Twice it is rendered immortality, Rom. 2: 7; 2 Tim. 1: 10; four times "incorruption," 1 Cor. 15: 42, 50, 53, 54. It is tropically used Eph. 6: 24; Titus 2: 7, in the word "sincerity."

The only word translated "immortal" is *aphthartos*. This word occurs in seven places. It is once rendered "immortal" 1 Tim. 1: 17; once "uncorruptible," Rom. 1: 23; four times "incorruptible," 1 Cor. 9: 25; 15: 52; 1 Peter 1: 4, 23; once, "not corruptible," 1 Peter 3: 4.

One reading of these texts will satisfy any candid inquirer that there are no Scriptural grounds for ascribing immortality to man, except in his redeemed state at and after the resurrection. The words "Who only hath immortality" are therefore to be taken in the strictest literal sense.

It is common for preachers, when addressing the unconverted, to use such expressions as "Prepare for eternity," "a miserable eternity," "an eternity of woe," and other equivalent utterances which are manifestly improper. The poet Young has the same idea in one of his lines—

> "A dread eternity how surely mine."

The word "eternity" occurs but once in our translation of the Scriptures, Isa. 57: 15. "Thus saith the high and lofty one that inhabiteth eternity." Here God ascribes eternity to himself as a peculiarity, and evidently uses it to convey to us the highest conception of his grandeur and majesty. There are other passages of Scripture in which he presents the same wondrous attribute: Deut. 32: 40. "I lift up my hand to heaven, and say I live for ever." Ex. 3: 14—"I am that I am," etc.—Instead then of quoting the above line of Young, we may more properly use the succeeding two—

> "And can eternity belong to me,
> Poor pensioner on the bounties of an hour?"

The late Thomas De Quincey, who was one of the best Greek scholars in England, in an article on "The Supposed Scripture Expression for Eternity," says—

"I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, viz., to God; and derivatively to all others according to the interest which they can plead in God's favor. Having anchorage in God, innumerable entities may possibly be admitted to a participation in divine aeon. But what interest in the favor of God can belong to falsehood, to malignity, to impurity? To invest them with aeonian privileges, is in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil, if it had the power of self-subsistence which is imputed to it in supposing its aeonian life to be co-eternal with that which crowns and glorifies the good."

Here is the root of the matter. The eternal God offers to impart immortality to all those who will consent to his conditions. They are very plain. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." How clear, how simple, how unlike the creeds and formulas of men. The Gospel of Christ brings the divine plan of life-giving down to the comprehension of all. The world is dying, perishing, and has been for the last 6,000 years.

> "All that tread the globe
> Are but a handful to the tribes
> That slumber in its bosom."

Generation after generation have succumbed to the authority of "the unrelenting death." The tears of the widow, the groans of the widower, the cries of the orphan have alike been unheeded. The combined skill and effort of the wisest physicians have been used without avail. The annals of the middle ages tell us of men who wasted their energies and sacrificed their lives in seeking for the elixer of life. In later times Prince De Leon sought in vain for the "fountain of youth" in sunny Florida.—And notwithstanding the amazing developments of science in our days, we still have to acknowledge that DEATH REIGNS.

It is true that men do not consider this terrific fact. No doubt this is partly owing to the religious teachings of the age. The Serpent's lie, the pagan fable, the topmost absurdity of the "Roman dung-hill of decretals," the doctrine of man's inherent immortality, has been so faithfully preached, and universally credited, that the terrors which naturally cleave to the idea of death have been comparatively dispelled by the awful phantom of never-ending torture. The most vivid imaginations have been taxed to their utmost powers for the purpose of producing images of woe terrible enough to appal the foul fiend himself,

accepting the character given him in general by those who revel in these hell-pictures. For an example we quote a passage of Pollok:

> "Beneath I saw a lake of burning fire,
> With tempest tost perpetually, and still
> The waves of fiery darkness 'gainst the rocks
> Of dark damnation broke, and music made
> Of melancholy sort; *** and far as sight could pierce,
> Or down descend in caves of hopeless depth,
> Through all that dungeon of unfading fire,
> I saw most miserable beings walk,
> Burning continually, yet unconsumed;
> For ever wasting, yet enduring still;
> Dying perpetually, yet never dead.
> Some wandered lonely in the desert flames,
> And some in fell encounter fiercely met,
> With curses loud, and blasphemies, that made
> The cheek of darkness pale; and as they fought,
> And cursed, and gnashed their teeth, and wished to die,
> Their hollow eyes did utter streams of woe.
> * * * *
> And as I entered, I heard these beings curse
> Almighty God, and curse the Lamb, and curse
> The Earth, the Resurrection morn, and seek,
> And ever vainly seek, for utter death."

There are other passages of Pollok that probably surpass even this in horror. Here we see the reason why men think so little of death, and are rather disposed to regard the idea of Annihilation as terrorless. The apostolic conception of death is comparatively unknown. The great vampire, glutted with the life blood of millions, has been deified. Death is now

> "The deliverer who rescues man!
> Death, the rewarder, who the rescued crowns!
> Death is the crown of life:
> Were death denied, poor man would live in vain;
> Were death denied, to live would not be life;
> Death gives us more than was in Eden lost.
> This king of terrors is the prince of peace."

Oh, blasphemous utterance! The Wonderful, Counsellor, the Father of eternity, the Prince of Peace. has been dethroned, and in his stead now sits "This king of terrors." How long, O Lord, how long, shall this infamous usurpation continue? At the peril of being denounced as a rebel against the death government, I affirm my belief in one who hath already emancipated himself. and who promises to *abolish* death. Glory to God! The Lord Jesus Christ "hath brought life and immortality to light through the Gospel." Let the glad tidings be proclaimed.

Carry the news, ye servants of Jesus. Make known the mission of Christ to a dying world.

The whole scheme is compressed in the thrilling words of Paul. "As in Adam all die, even so in Christ shall all be made alive." Here are presented two families of men; those who are "in Adam," and those who are "in Christ." Death is the portion of the Adamic family. Life belongs to the family of Christ. Adam's race are soulical; Christ's are spiritual. The one is earthy, the other is heavenly. The one is flesh, the other is spirit. Naturally we are all in Adam, and consequently the children of death. The only way of obtaining life is by coming to Christ. "For if through the offence of one (Adam) many be dead, much more the grace of God, and the gift (of eternal life) by grace, by one man, Jesus Christ, hath abounded unto many. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one (Adam), judgment came upon all men (in Adam) to condemnation (to death); even so by the righteousness of one (Christ) the free gift came upon all men (in Christ) unto justification of life. For as by one man's (Adam's) disobedience many (i. e., all of Adam's nature) were made sinners, so by the obedience of one (Christ) shall many (i. e., all of Christ's nature) be made righteous. That as sin hath reigned unto death (by Adam), even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5: 15, 17, 18, 19, 21.

Here is seen the necessity of the new birth. We must be "in Christ," have Christ's nature in order to obtain life. "Ye must be born again." "Without holiness no man shall see the Lord." "And every one that hath this hope in him purifieth himself even as he is pure." It is "the children of God" who are "the children of the resurrection." Luke 20: 36.

Fellow mortal, seek "anchorage in God" if you would participate in his immortality. Neglect or despise this advice, and you are "like the beasts that perish."

With the inestimable prize full in mental view, is it strange that Paul should say "We look not at the things which are seen, but at the things which are not seen"? What is there here to possess? We live in a world of bubbles, and the most of us know by sad experience, that to grasp them is to possess wind.

"All, all on earth is shadow,
All beyond is substance."

Give me Jesus. In him is life, eternal life. Let me be persecuted, proscribed, forsaken if it is God's will, but give me Jesus. You may have all the world. Give me Jesus.

"Unfathomably deep our treasure runs
In golden veins, through all eternity!
Ages, and ages, and succeeding still
New ages, where this phantom of an hour,
Which courts, each night, dull slumber for repair,
Shall wake, and wonder, and exult, and praise,
And fly through infinite, and all unlock;
And find, in adoration, endless joy!
Where thou, not master of a moment here,
Frail as the flower, and fleeting as the gale,
May'st boast a whole eternity, enriched
With all a kind Omnipotence can pour."

O Thou, "who only hath immortality," preserve us blameless unto the appearing of our Lord and Saviour Jesus Christ; make us partakers of that blessed resurrection, so that, indissolubly united to Thyself, we may glorify Thee in a world without end. Amen.

ROBERT W. LANDIS AND HIS BOOK:

BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

LANDIS next attacks Mr. Ham. We will give a part of Mr. Ham's own words. H. 2, p. 87.

"The following passage has been urged in proof of the separate state of the soul as a conscious and indestructible being." (Quoting the text Mat. 10: 28, H. continues,) "The indestructibility, be it observed, is not affirmed of the *soul itself*, but only in relation to the *power of man*. Man is not able to destroy the soul; but God 'is able to destroy both soul and body in hell.' I cannot see even the shadow of an argument here, for the dogma that the disembodied soul is the conscious personality of the being man. Nothing more is implied than the soul is *distinct* from the body; what is its distinction is the point, not to be assumed, but proved. Such a distinction as that which is commonly claimed for it is purely gratuitous. How can it be logically affirmed, from the above words, that the *soul* of man is the *personality* of man, capable of existing and acting distinct from the body? The question to be answered is, what is the meaning of the word soul as it occurs in this place? We may ascertain by comparing it with the parallel passage in Luke 12: 4, 5." This text is quoted above. Mr. Ham continues, "In *this* record of our Lord's words, the peculiarity of expression in Matthew's Gospel, upon which so much stress is laid, is altogether absent.

the word soul does not appear. Another passage in the Gospel of Matthew will show the value of the word *soul* as employed in the verse under consideration." H. quotes Mat. 16: 25, 26,—see above,—and says: "Here the word translated *life* twice in the former verse, and *soul* twice in the latter verse, is in each case the same in the Greek. [*Psuche.*] I would ask, why should the same word receive different translations in two intimately connected and concurrent passages? Let the reader substitute the word *soul* in each of the four places of this extract, and he will perceive that in the 25th verse it would sadly grate upon orthodox ears."

We have given above Mr. Ham's words in consecutive order. Continuing his argument, he comes to the conclusion that, "It is very apparent, from the comparison of the identical passages in the two Evangelists, that the word *soul* in Matthew's Gospel does not comprise the idea of the human personality independently of the corporeal part of human nature."

Please contrast the spirit of the two writers. We quote now from Landis, p. 175. "Mr. Ham quotes the passage"—Mat. 10: 28—"with the following remark: 'The following passage has been urged in proof of the separate state of the soul as a conscious and *indestructible* being;' after which, in his usual style of evasion, he proceeds to play upon the word *indestructible*, intimating that we teach that the soul is indestructible even by God himself. I shall not attempt to designate by its appropriate cognomen such puerile trifling."

This is an unfair conclusion from Mr. Ham's words above.—Certainly most of those who believe in the separability of the soul, as a conscious entity, believe that it is "indestructible." L. himself affirms that God *will not* destroy the wicked, and that the wicked will not be destroyed, in the only proper sense of the word destroy when applied to a living being, but will *preserve* them alive in tormenting fire for ever. Of course we simple ones cannot comprehend how indestructible, "immortal" beings can be tormented in fire that does not consume; but incomprehensibility, and the most palpable contradictions, necessarily adhere to error. L. often uses language that is synonymous to indestructible which he applies to the soul. On p. 74, after arguing that matter is imperishable, L. says, "How infinitely more probable is it that the mind, which directs and controls the activities of matter, and *confessedly survives the stroke of death, is likewise imperishable?* To affirm of the less that it is *imperishable*, and of the greater that it is *perishable*, would be to array one's self against all the dictates of reason." On p. 40, he says, "I mean that the soul is a spiritual, incorruptible substance." On p. 434, L. says our theory "is built upon a false application of terms," because we insist that these terms destroy, destruction, etc., do conclusively prove that the soul of man is destructible. His book is full of the idea, if not the very words.

Further, L. attempts to draw three propositions from Mr. Ham's remarks, as follow: "1. This writer admits that the soul is distinct from the body." "2. That man possesses *conscious personality.*" "3. He admits, That the conscious personality does not belong *to the body* as such, for it ceases at death though the body may continue to exist."

Respecting the first proposition we observe, although the words are from Mr. Ham, yet he emphatically denies that it can be logically affirmed from the text, "that the soul of man is the personality of man, capable of existing and acting *distinct* from the body, The *Life* is distinct from the body; the life promised the righteous; and Mr. Ham contends that *psuche*, in our text, means this life. But *life* is not the personality. The personality belongs to the *man*, to the body, whether it be living or dead. See Ham, pp. 70, 71 and throughout. Peter taught it: "David *himself* is dead and buried." Christ taught it: "Our Lord took the *damsel by the hand*, and said unto *her*, ... Damsel, I say unto *thee* arise." "Standing by the bier of the son of the widow, our Lord thus addressed the *deceased*—"*Young man*, I say unto *thee*, arise." "*Lazarus*, come forth." The epitaphs of the ancient Christians taken from the catacombs teach it: "The sleeping place of Hope." "Sotious lays here to sleep." "Launus, the martyr to Christ, rests here." One is buried with the prayer that *she* may "live in the Lord Jesus." Of another it is said, "He sleeps in Christ."

In the 2d proposition, why does L. introduce the word "conscious"? Is not a dead man, a dead person? While what L. calls the separate *soul*, and we the *life*, is by no means a person.

Look at the wording of the 3d proposition. Landis here uses again the word "conscious." Mr. Ham admits no such thing. It will be seen by our quotations from Mr. Ham, that he distinctly taught, with Christ, and Peter, and we could give other quotations from his work from Moses and the prophets, that the personality was always attributed to, and continued with the body, whether living or dead, or with the man, *himself;* and never with any thing that could be separated from him, or from his body. If ever personality is attributed to the soul, it is because the soul is the man. As Num. 31: 19, "Whosoever hath *killed* any *soul*," (*nephesh*). Prov. 29: 17. "A man that doeth violence to the *blood* of any *soul*," (*nephesh*), etc. etc. See many examples, Ham, p. 86, and Bible vs. Tradition, pp. 12, 13, 43, 75. All of which L. has chosen to pass by without a single remark. Why? We see then that the three propositions above are not legitimately drawn from Mr. Ham, but are the work of L. to direct the attention from the real subject, and to create a false issue.

From the above propositions, not of H. but of L., L. facetiously draws his conclusion; but as we have swept away his *premises*, his conclusion, having no foundation, topples to the ground. Still we give it, viz:

"That this self-consciousness either appertains to the soul or spirit, which is admitted to be distinct from the body, or that it results from the simple union of soul and body. If it does not belong to the spirit or soul, (for I employ both words in *this connection* to signify the same thing,) then of course it results simply from the union of soul and body; and by consequence, the union of two impersonal unconscious things results in conscious personality; an absurdity too preposterous for even our opponents seriously to maintain. But on the contrary, if conscious personality be not the result of such union, and does not appertain to the body, then it does, as Christ here teaches, appertain to the disembodied spirit. And of course the annihilation theory is false."

A very consistent conclusion of such a "conclusion" as L. has manufactured above; worthy of such a profoundly logical, and correct reasoner; such a fair and candid writer; as is this double or triple entity advocate, Landis! "Of course the annihilation theory is false" !!! And L. should have added, with equal logical propriety, that the Bible that teaches it is also false !!! The theory of both being *identical*, must stand or fall together. A candid logician would have seen from Mr. Ham's language above, that self-consciousness does not appertain to either a "disembodied spirit," or a "separate soul," nor "to the body as such," but to the *living man*. That self-consciousness should appertain to body, soul, or spirit, when the *man himself* should be *killed*, is an incomprehensible absurdity that cannot be fairly drawn from the writings of Mr. Ham, or any other correct writer, much less from any portion of the truthful Scriptures. But L. sacrilegiously identifies his own erroneous teachings with those of the Great Teacher. His charging upon Christ with "teaching here," or in any other place, his own pagan dogma that "self consciousness" "appertains to the disembodied spirit," is, or is but little less than, blasphemy! Especially, too, if it be done to sustain what L. knows to be error.

L. here makes an attempt at ratiocination that absolutely defies all correct principles of reasoning, in consequence of his using unwarranted and incorrect terms and phrases without giving any clue by which can be ascertained the precise sense in which he has used them, as we shall expose below. But taking his attempts at argument as they stand, L. thinks it very preposterous that "the union of two impersonal, unconscious things should result in conscious personality." Such reasoning ignores the power of God as exemplified in the creation of man, and in the resurrection of the dead. Take Gen. 2: 7. There was one impersonal, unconscious thing, *dust*, which the great Architect wondrously moulded into a *man*. This was now a

personal thing, but was unconscious. But God, in his wisdom, used another impersonal, unconscious thing, the breath of lives, (*chayim*, plural,) the animating principle of all lives, common to all breathing animals—"all in whose nostrils was the breath of lives, died," Genesis 7: 22, 15,—yet this breath of lives was *apsuchos*, without soul, or lifeless, in itself;—see the word and its application in 1 Cor. 14: 7;—yet this breath of lives, impersonal and unconscious as it was, when imparted to the nostrils of the *man*—a portion of which was used up in every action, and required constant renewal—produced with the *dust*, (which God had fashioned into a lifeless soul) the living person. Here then we have "the union of two impersonal, unconscious things," (*dust* and *air*,) "resulting in conscious personality."—And no "preposterous absurdity" either. Dares L. charge "absurdity" upon his Maker? So too in Ezek. 33, "The union of" *bones* and *wind*, "result in conscious personality." Indeed, conscious personality, in all organized beings, (the mode of the existence of God is, of course, excepted from this discussion,) must, at its commencement, always proceed from "impersonal, unconscious things," the logic of L. notwithstanding. So on the contrary, "Thou takest away their *breath*, *they* die, and [*they*] return to their *dust*." "His breath goeth forth, HE returneth to his *earth*; in that very day his thoughts perish." "Thou RE-turnest (*shoov*) mortal man (*enoush*) to his original *dust* (*dako*) again; and sayest, Return, (*shoov*,) ye children of the ground, (*benai adam*.)" *Dako* means reduced, analyzed, broken in pieces. Thus the Scriptures avoid all those difficulties that so perplex L. and his coadjutors, by invariably teaching that the personality always belongs to the man as a *unit*, and to the visible frame, when dead. But while L. endeavors to palm upon the Bible his *double entity* scheme, as here, and his *treble entity* scheme, as on p. 316, where he says, "man consists of body, soul, and spirit," and contends, (p. 349, and throughout,) that man can live without his body, in the shape of an "immortal soul," and "a conscious, disembodied spirit," though he sometimes mixes these together, then will his arguments be as unscriptural as they are unphilosophical and illogical, and they will always appear like "confusion worse confounded" to those who prefer the teachings of the Scriptures and common sense. And as the Bible recognizes a *living* body, this with the two other *conscious* entities, that can be separated from the many, or his body, according to the theory of L., then we have a trinity of living beings in each man, and so, on L.'s principles, God "may cast the *whole body* into Gehenna," and yet two-thirds of the man in reality escape and elude the vengeance of the Almighty !!

"PROVE all things—hold fast that which is good."

THE RESURRECTION : ANASTASIS.

WE have often had occasion to refer to Dr. BLOOMFIELD'S critical notes on the Greek New Testament, edited by Prof. STUART. Recently in looking at his remarks on the question of the Sadducees, and our Lord's reply, relating to the resurrection, we observed some important statements, or admissions.—On Matt. 22 : 23 he says—

"There is little doubt but that the phrase *anastasis ton nekron*, or *anastasis*, denoted, in common parlance, and agreeably to the general doctrines of the Pharisees, the resurrection of the *soul* as well as of the body, and the re-union of both in a future state. Though, at the same time, the ideas of the Pharisees *themselves* (and still more the people at large) as to the nature of that future life were very vague, and occasionally founded on the notions of the heathens. So that our Lord's reply was, in wisdom, so framed as not only to refute the *Sadducean* doctrines, but remove the misconceptions of the Pharisees ; and thus to benefit not only the *unbelievers* of the doctrine of the resurrection, but the *misbelievers*."

On the foregoing statement of Dr. Bloomfield, we remark, *first*—The resurrection of the dead—*anistasis ton nekron*—"denoted, in common parlance," or discourse, even with the "Pharisees," not a resurrection of "the body," merely, but "of the *soul*." In other words, it embraced whatever constituted *the man—the entire manhood*. Let this fact be remembered ; and it follows, that when Christ and his apostles speak of the resurrection of *the dead*, "in common parlance," the *soul* is included, whatever that soul is. No matter what the Pharisees meant by the immortality of the soul, so long as they maintained it must have a resurrection in order to a future life ; they clearly had no idea of a future life to disembodied human souls.

Second : The Pharisees, it seems, held to a "re-union" of souls and bodies in a future state ; hence it was that they taught the *transmigration* of souls ; *i. e.*, the passing of their fancied immortal souls into other bodies at death ; without which those souls would have no resurrection, and could not live in their estimation. Their notions "as to the *nature* of that life were very vague, and occasionally founded on the notions of the heathens," says Dr. Bloomfield. It is evident from all this, that the Pharisees were ignorant of the true *nature* of the resurrection, though

in *words* they held to a resurrection. This Dr. Bloomfield admits by saying, "Our Lord's reply [to the Sadducees] was so framed as" *** "to remove the *misconceptions* of the Pharisees," who were "the *misbelievers*." They professedly believed in "the resurrection of the dead, both of the just and unjust ;" but their views were false and erroneous in several particulars.—First,—The resurrection they advocated was a necessary result of the supposed immortality of the soul, which leaving its present tenement behind at death, must have another body to enter in order to its continued life ; such was their resurrection of body and soul, and "re-union in another life."

Another error of the Pharisees' doctrine of resurrection was, that it embraced "both the just and the *unjust*." This error Dr. Bloomfield did not see ; but he says—"Our Lord's reply was, in wisdom, so framed as not only to refute the *Sadducean* doctrines, but to remove the misconceptions of the *Pharisees ;* and thus to benefit not only the *unbelievers* of the doctrine of the resurrection, but the *misbelievers ;*" that is, those who did not believe aright on the subject. The Sadducees denied that there is to be "*any* resurrection of the dead," either of the good or bad. Jesus refutes them by showing that there is to be a resurrection of the good, and at the same time refutes the Pharisaic notion of the resurrection of the wicked dead ; for, he teaches, distinctly, that the resurrected ones "are as the angels of God in heaven ;" which could not be said of the wicked dead if revived into life. And Jesus gives "Abraham, Isaac, and Jacob," as the *samples* of those "which shall be accounted worthy to obtain that world" [the future life] "even the resurrection from the dead ;" Luke 20.

With the two-edged sword of truth our Lord hews in pieces the Pharisees' false notion of the transmigration of souls and the resurrection of the wicked dead, while he demonstrates to the Sadducees the resurrection of the righteous dead. Thus, truly, did he "refute the *Sadducean* doctrines," and "remove the misconceptions of the *Pharisees*," and correct their *misbelief*. But they were "fools and blind," and did not profit by his teaching. Bound up in their "own traditions"—like thousands in these days—they still adhered to their errors, as we learn from Paul's testimony, Acts 24 : 15, where he states that his Jewish accusers "allow there shall be a resurrection of the dead, both of the just and unjust," while they found fault with him for

maintaining the resurrection of Jesus and of those who "*fall asleep in him.*"

Paul's doctrine of the resurrection was one which was an object of "hope"; not of fear or dread. He never speaks of any other resurrection of the dead, to be looked for, but that of such as fall "asleep in Christ." For preaching this, he was accused of the Pharisaic Jews; yet they themselves allowed there would be a more extensive resurrection than Paul contended for; even of "both the just and unjust;" for such an extensive resurrection Paul never said one word in all his preaching or epistles; but, on the other hand, he proclaimed the resurrection from the dead as an object of "hope," to be sought for most diligently, and to be bestowed only on those *in* Christ; hence he saith, he labored and suffered "If by *any means* I might attain unto the resurrection of the dead." Phil. 3 : 11.

PAUL AND THE PHARISEES.—A QUESTION.

"In the EXAMINER, page 27, you say, 'Paul declared himself a Pharisee only as being such by birth, and in the hope and resurrection of *the dead*. Not *such* a resurrection as the sect of the Pharisees believed in; which was only a transmigration of souls. passing into other bodies at death,' &c. Where do we find the direct testimony that Paul did not believe in such a resurrection as the Pharisees did, or believe alike? In Acts 23 : 6 to 11, the Pharisees seemed to side with Paul, or take his part." A. F.

REPLY.—Our Lord warned his disciples to "beware of the *doctrine* of the Pharisees." See Math. 16. In the same connection, He asked his disciples "Whom do men say that I the Son of man am?" Their answer was, "Some say, thou art John the Baptist; some Elias; others Jeremias, or one of the prophets;" which answer shows the prevalent notion among the Pharisees of the transmigration of souls. This same view seems also to have been imbibed by Herod, as we learn from Math. 14 : 1, 2, who when he "heard of the fame of Jesus, said, This is John the Baptist; he is risen from the dead; therefore mighty works do show forth themselves in him." The disciples, too, seem to have fully inclined to the Pharisee idea of resurrection by transmigration, as we learn from John 9 : 1, 2, "As Jesus passed by,

he saw a man which was blind from his birth. And his disciples asked him, Master, who *did sin*, this man or his parents, that he was *born* blind?"

These items put together go to show, so far as we have "direct testimony," that they held a future life, or resurrection, by a different process than Paul. Dr. KITTO, in his "*Cyclopædia of Biblical Literature*," Art. "PHARISEES," says—

"It is to unite the hawk and the dove, to bring into one darkness and light, to expect figs from thistles, if we will persist in maintaining that JESUS and the Pharisees had any essential and peculiar features in common—we say essential and peculiar features, because such only are of any value in the argument, since even the Pharisees, as men and monotheists, doubtless had some good traits, and possessed some scattered rays of truth."

Now the resurrection from the dead as taught by JESUS and Paul was an "essential and peculiar feature" of the Gospel. If then Dr. KITTO is correct, in the foregoing statement, is it not sufficiently clear that Paul and the Pharisees did not believe "alike" as to the manner and facts of the resurrection? In name, each spoke of a "resurrection"; and Paul took advantage of that circumstance to set two factions of the Jews against each other, at a time when he had no reason to expect justice or mercy from either of them. He appeals to the fact that he was born and educated a Pharisee: and that he was now accused and persecuted because he held "the hope and resurrection of the dead;" though it was true he did not hold it in the sense they did; for his was first, Jesus as already risen, and then they that are Christ's at His coming—at the last trump. See 1 Cor. 15. Such a resurrection the Pharisees did not hold.

THE ATONEMENT.

A friend writes us, making objections to our views of the atonement, as presented in the EXAMINER of February. He says:

"If all that was necessary to procure satisfaction was the BLOOD of an innocent being, why not the blood of an angel instead of God's only Son?"

I believe the phrase "to *procure* satisfaction" does not occur in my article on the atonement. I said, "The *general* idea is that of satisfaction." And, "It is such a satisfaction as justice rightfully demands; and when given, *justifies*, or vindicates jus-

tice." I showed, by the clear testimony of the Bible, that "*blood*" is that which justice demands of sinners of the human family; and we have yet to find a text that affirms any thing else is demanded or accepted for *atonement*. As to "an angel," we are not aware that such a being has any blood. But it is a sufficient answer to say, "It pleased the Father," or He chose, it should be, His "only Son," and not "an angel," that should be a "partaker of flesh and *blood*," and so "took on him the seed of Abraham"; and by this means became "the head" of a new creation, as well as to vindicate justice by the sacrifice of *the blood* pertaining to *the nature* in which sin had been committed. Had the Son of God not "taken on Him" the "likeness of sinful flesh," He would not have been "prepared" to make the atonement; but He must maintain innocency, or His blood would have been of no avail for the race. Our friend further asks—

"Do you take the ground, that Jesus was partly human and partly divine? If so, and only his blood-life was taken, what have we more than a human sacrifice?"

I "take the ground" that "the Christ"—*the Anointed*—"died"—"shed" his "blood" for us: "that he might sanctify the people with *his own blood*." The "blood" is everywhere, in Scripture, set forth as that through which we "have *redemption*."—"Almost all things are by the law purged with blood; and without shedding of blood is no remission." If JEHOVAH himself could have died, if there was no blood shed—no "human sacrifice"—how could it have met man's case? The propensity to magnify the *nature* of the *sufferer*—as if that is what gave efficacy to the atonement—has grown out of a false idea of man's nature and the demand of justice. If it was "human nature" that sinned, and justice demanded the life of *that nature*, what reason can be assigned for a higher nature to die than that which sinned? If the Christ—the anointed—was possessed of a divine nature, *its* death could not make atonement: there must be "flesh and blood," or no atonement for human nature would have been made: therefore, "the Word was made flesh"—clothed, or "took on the seed of Abraham," or "took part of flesh and blood." Our friend asks:—

"If the '*Word*' was made *flesh*, is it not meant that whoever or whatever he was with the Father, became a sacrifice?"

We ask, on our part, Did the "Word of God" die? that "Word' by which "all things were made; and without" which "was not anything made that was made"? Did *that die*, when the "One Mediator between God and man, *the man* Christ Jesus," died? Did "the Word of God, which liveth and abideth forever," and which is the "incorruptible seed," by which we are "begotten again" to an "incorruptible" life—did *that Word, or seed*, DIE?

We only ask these questions to show our friend, that if he finds our view of the atonement "objectionable," he may find any other view does not lessen objections. He asks—

"Is it not expressly said, we must eat his *flesh* as well as drink his *blood* in order to secure eternal life?"

True, it is said so; but our Lord himself explains what he meant by this form of expression: thus, "It is the Spirit that quickeneth; *the flesh* profiteth nothing: *the words* that I speak unto you they are spirit and they are life." He that receiveth His "words," feedeth on them, draws nourishment from them, so that they become his support, and cause his growth in *spiritual* things, he it is, that is said to "eat His flesh and drink His blood." Our friend inquires—

"Is it not said of Him, that He poured out his soul unto death? If you say, this must be the blood; how, I ask, shall we understand another expression, 'My *soul* is exceeding sorrowful even unto death'? Can the *blood* be sorrowful?"

We regret our friend should find any difficulty in the two expressions. If the term *soul* always expressed one thing, the Scriptures could never be understood. Our translation has forty English representatives of the original term *nephesh*.—JEHOVAH saith, "The life"—the *nephesh*, the soul—"of all flesh is *the blood* thereof." Lev. 17: 11–14. The same term—*nephesh*—occurs in the texts, "He hath poured out his *soul* unto death"—"when thou shalt make his *soul* an offering for sin." Isa. 53. If "the soul of all flesh is the blood"—and if Messiah "poured out His *soul* unto death," and "JEHOVAH made his *soul* an offering for sin," then, to our mind, it is demonstrated, the "shedding of" His "*blood*" was that which was given and accepted "*to make atonement*." See again Lev. 17: 11–14, with Isa. 53: 10, 12.—But when Christ saith "My soul"—*psuche*—"is exceeding sorrowful," &c., the words "mean merely *myself*." The expression is used to denote *intensity*; and not to denote blood, or any internal "entity," called a soul. Our friend asks—

"Do not the personal pronouns, I, Me, Him, &c., when used with reference to Christ, mean the whole of him, as well as when applied to mankind generally?"

They do mean the "Christ"—*the Anointed*; that is what *Christ* signifies. Peter saith, "God anointed Jesus of Nazareth with

the Holy Ghost, and with power." Acts 10 : 38. Our friend adds—

"'*I am he that liveth* and was *dead*,' it seems to me, must mean *all* that constituted him Jesus, or the Saviour."

John saith, "one like the *Son of man*" was the person whom he saw and heard utter these words, "I am he that liveth and was dead": and John had said "The Revelation of Jesus Christ" —*i. e.* the *anointed* Saviour—was that which appeared to him.— Did the anointing—the Holy Spirit—which dwelt in Jesus, "not by measure," *die?* Or, did not that anointing "constitute" any part of the "all" which made "him Jesus?" Did not Jesus—"the Son of man"—live again by the Holy Spirit which was in Him without measure? Does not the apostle say, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you"? Did not the same apostle say, "In Him"—Christ—the Anointed—"dwelleth all the fullness of the Godhead bodily"? Did that go to make up a part of the "*all* that constituted him Jesus"? and did that "fullness of the Godhead" *die?*

We have only asked these few questions to show the inquirer it is an easy matter to ask questions about Him whose very being is a mystery; for our Lord himself has said, "No man knoweth who the Son is, but the Father." Luke 10 : 22 and Math. 11 : 27. The great difficulty with theologians of every class is, they all undertake to tell us *just* "who the Son is," and what is His "essential nature": so they all go on beating the air, and making darkness darker. A mystery, which is not unfolded, it is vain to attempt to explain. "Without controversy"—all controversy is useless here, and pernicious too—"Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3 : 16. All the "controversy" of Christendom on this subject, for eighteen hundred years, has shed no light on this "mystery": and it is just as true to-day as when the words were uttered by Jesus, that "*No man knoweth who the Son is.*" The sooner such a profitless "controversy" is ended, the better for all Christendom and the world. When Trinitarians, Arians, Unitarians, and Socinians, all, cease the attempt to make void the words of our Redeemer—"No man knoweth who the Son is"

—then may we expect primitive Christianity will be restored to its original simplicity. Then will Christians receive all Bible utterances, relating to our Lord Jesus Christ, just as they stand; and though there is, and will be "mystery" connected with those utterances, they will be blessed in the thought, they are not called to solve it. Each pursuing this course we find the greatest of all causes of strife is at an end; and a comparative harmony will be the result, and other causes of discord will fast disappear. For ourself, we have long since come to the determination, we will have no "controversy" with any man, as to "*Who the Son is.*" We receive every word spoken of Him, as it reads; we neither *give* or *receive* any definitions on the subject; and the columns of this Magazine will not be open to any "controversy" on that question; because we consider the words of our Lord make it a *forbidden* one—a "mystery" which none but "the Father" understands.

TOLERATION AND INVESTIGATION.

ALL men desire toleration: why then should they not tolerate others? Why abuse a man for giving up an old theory or opinion? He might as well abuse us for retaining it. If this be unjustifiable in him, it is equally so for us to treat him in that way.— The man who seeks after truth, and is led to alter his opinion, and tries to give others part in his joys, by making known his discoveries, deserves our thanks instead of our censure. He who is really deserving censure is the man who will not take pains to find truth; or having found it, will not impart to others lest he should suffer reproach or loss. It has often been the case that men kill their benefactors and reward their plunderers. The Jews killed Jesus and released a robber. Many do the same in some form or other. They blame the Jews, but act out the same spirit: it was an intolerant spirit. They would not bear to have Jesus disturb their customs, creeds, and traditions: it was bringing in causes of division, and lessening the reputation of those who wished to be thought wise and learned. He was regardless of the effects of His teaching on the established order of which the Scribes and Pharisees were so tenacious, and on which their popularity depended. He sought to

make men wise and holy, though it might overturn all the schemes of the popular leaders of that age, and break down all their doctrinal theories. He proclaimed the selfishness, hypocrisy, and pride of those leaders in such a manner as roused all these unholy principles into action. They would not tolerate him, and hence put him to death. They would not endure one who boldly denounced their corruptions of truth, and sent the people direct to "search the Scriptures." That would be admitting the people to some sort of independence in their theological investigations which might lessen the popular estimation of the usefulness of the Scribes and Pharisees.

We hardly need a stronger proof of the truth of the Gospel history, than the fact that men now, who attempt to follow truth wheresoever it may lead—regardless of its effects on themselves among men—are treated as Jesus and his followers were by the popular leaders in their day. The treatment He met with is so perfectly like what men now manifest towards any who do not sustain their traditions or doctrines, that we cannot doubt the truth of the whole Gospel history—it is natural as life: men in general never did give up their old opinions and customs without first persecuting those who have tried to bless them by showing a better and more truthful way. Jesus was a real person—He was from God—He was a teacher and regenerator of mankind—He was treated as the gospels say—He could not have been treated otherwise in such a world as this; and the Gospel is as certainly true and divine as that light and truth exists in the universe. If any one would wish further proof of this, let them follow out their convictions of truth; boldly utter them, and live them out as did Jesus: let them sit at Jesus' feet and learn of Him in this matter, regardless of the opinions and traditions of popular leaders and popular applause, and see if they do not become satisfied of the truth of the history of Jesus.

We do not ask you to deal in fancies, excitement, or fanaticism in any form. Be thoroughly concerned to know the truth, and soberly, but decisively make it manifest in your utterances and in your life, regardless of its consequences on your reputation and worldly prospects—make truth, the truth relating to the kingdom of God, and life only through Christ, the controling theme, and act accordingly, and see if you are not satisfied, that whatever else may be false, the Gospel of Christ is true.

Live Christ-like—labor for the same objects in the same unvarying, steady, persevering course,—live simply to learn and to practice the truth, and thus honor God and bless men, and you will soon find yourself in circumstances not unlike those Christ was in—you will drink of His cup, and be a partaker of His sufferings, and share in His lack of reputation.

A clear knowledge of truth and duty, will always be the result of a hearty, thorough, persevering obedience to the light already given—to the dictates of our judgments—to the revelations of truth and duty made known to us by God.

Some people are afraid to inquire after truth lest they should fall into infidelity. Such persons are already in effect infidels: *i. e.*, they are *blind* believers; and what are such better than infidels? He only is a true believer who is convinced of the truth of Christianity in such a manner that he can give a reason, to every man that asks him, of the hope that is in him.—Let our faith be founded in the wisdom and word of God, and let it go out in living action, and all the errors that have ever cursed the world will not shake it—it is founded on a rock. But if our belief stands only in the wisdom and traditions of men, the farther we keep from the light of investigation the more sure we may be of an easy down-hill journey; but it may land us into perdition. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." "Search the Scriptures." Eternal life is therein revealed; and that most of all things concerns us, who find ourselves dying creatures.

"ANTI-ETERNAL TORMENT:"

"BY EDWIN BURNHAM."

THIS is a tract of eight pages. Of its merits those can judge who read it; but as the author holds to the living again of all the wicked dead, to be hopelessly tormented for awhile, and then remanded to death again, we thought it might be useful to himself and others to take sections 7, 8, 9 and 10 of his Tract and substitute the idea of hopeless and useless torment, in a revived and future life, in place of his words "*eternal* torment,"

and see if his reasoning is not just as fatal to one as to the other. Our change is included in brackets.

VII.

" In all cases of punishment" God " observes the following laws: 1st, to punish for the good or warning of others. 2d, to punish for the reformation of the offender punished. But when the wicked are in [*temporary*] torment, and the good saved, who is to be benefited by the [*temporary*] torment of the damned? Would it not be for the good—the benefit—of all holy beings, to have the poor miserable creatures [*left in the silence of death, without revival into*] being and suffering? [*Temporary*] torment [*in another life*] can never benefit the tormented. What then, I ask, can be the object of the Almighty in tormenting them [*temporarily*] ? Where is there any evidence in the Bible, or out of it, that the Almighty God is under the awful necessity of tormenting human beings in [*a revived and future life*] to prevent other worlds from sinning?"

VIII.

" Man is a finite being, and we cannot conclude that an infinitely wise and benevolent God will inflict on him [*a useless*] torment, [*even though it be temporary*]."

IX.

" The dogma of [*a revived, future life of*] torment involves the following appalling and horrible considerations:

" 1. God creates a law for the [*revival*] of evil in His universe, by creating man [*to revive him into life*] as a sinner [*from death*].

" 2. God knew before he made man, that a large number of human beings would sin, and consequently suffer [*hopeless and useless*] torment [*in another life*, which would not be a 'warning to others,' nor is designed to 'reform the offender'], and yet He *would* create them in view of this very end!"

" 3. It was easy for God to make man with a mortal nature, so that he might die eternally, if he sinned, [*and live no more*] ; but He chose to make him [*subject to a life from the dead*], so that He might torment him [*awhile, and then kill him again*] !"

" 4. A child who has just bloomed into the hour of accountability, and has committed one sin, dies—that child must suffer [*a revival into life and undergo a season of hopeless*] torment!"

" 5. Thousands of little children, who have passed the rubicon of accountability but an hour, a day, or a few days, and have committed some few sins, must be [*hopelessly*] tormented [*in a future life*] !"

" 6. Persons of moral deportment and sweet temper, but who are not really Christians, [say, *a beloved wife, an only son or daughter,*] must suffer [*before our eyes, in a future life, useless and hopeless*] torment!"

" 7. The heathen, who have not heard of Christ, and who walk in feeble glimmerings, if not total darkness, must [*have a revival from the dead, to see Christ, and*] suffer [*hopeless*] torment! Is it possible that any human being can practically believe such a horrible connection of revolting absurdities to be the truth sent to us by a loving God? It is in vain to say, [*the torment is 'not eternal' : hopeless*] torment, in the slightest degree [in a life from which the wicked may justly be excluded], is a state too horrible for [*belief*] !"

X.

" The doctrine of [*hopeless*] torment, [*in another life*], represents our loving God as an implacable tyrant. 1. He creates man so that he can sin. 2. He places him in the midst of temptation—where he will sin. 3. After he has sinned, [*and is dead*] He [*revives him into life, and*] places him in [*hopeless*] torment, where he [*shall*] *die* [*but cannot*] *reform*, [*and it would be of no avail if he did.*] 4. And then torment him [*hopelessly*], because he has the power to do so!"

How such a course of procedure must make the saved shout for joy, and increase their bliss! But I check myself: for Mr. Burnham clearly states, the " saved" are in a condition not to be "*benefited* by the eterual torment of the damned"; and being in such a state, we presume the *temporary, hopeless torment* of their " moral and sweet tempered" husband, wife, son, daughter, father or mother, would not *benefit* them. All can see, if Mr. Burnham's reasoning is fatal to the theory of endless torment, it is just as much so to a revival of the wicked dead, to torment them at all, in another life, with no design to reform them, nor benefit the " saved," or " to prevent other worlds from sinning."

When Eld. Burnham gets out of " Doubting Castle," will he do himself the justice to search the ashes made by our pamphlet on " LIFE FROM THE DEAD, *or the Righteous only will live again*," which, we are told, he publicly boasted he " put in the stove" after looking it over a little? We think if he can find that pamphlet, and will read as a professed anti-sectarian should, it will do more to release him from "Doubting Castle," where the "*Crisis*" indicates he has been for months, than the many articles which have appeared in that paper to aid his escape.—Truth is harmonious. The revival of the wicked dead to a life of hopeless and useless torture, then to kill them again, has no harmony with the doctrine of " *no life out of Christ.*" It is in perfect harmony with eternal torments, in principle: and consistency demands that those who maintain the re-living of the

wicked dead, to be subjected to hopeless torments, should be at peace with the advocates of "eternal torments"; for the principle is one and the same.

THE SIGN OF THE SON OF MAN.

"THEN shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." Math. 24: 30.

What this sign is, has caused much inquiry at different times. It is not our design to state anything with positiveness on the subject, but to suggest thoughts which may afford matter for reflection. The sign spoken of must some time appear, and is designed to be for the benefit of such as "watch and pray."

As an opinion—we have long entertained—we are disposed to believe "the seven last plagues" of Rev. 16 constitute that sign. Under them "all the tribes of the" old Roman "earth mourn." There is where the prophetic Scriptures have had, or will have a large share of their fulfillment.

The Revelator introduces these plagues to our attention thus —"I saw another *sign in heaven*, great and marvelous." What was this *sign*? "Seven angels having the seven *last plagues*." What is that a sign of? Is it not of the near approach of the Son of man? Why so? Because, "in them is *filled up* the wrath of God." Must we not then be near the end of this age when those plagues are seen? The sign of the Son of man cannot be something that comes afterward, for the tribes of the earth mourn under the sign; but the wrath is filled up by the plagues; and hence no wrath beyond for another period.

Have these plagues commenced, or are they all yet in the future? To our mind it seems highly probable they commenced seventy years since, with the French revolution of 1789. The first vial of the plagues produced a "noisome and grievous sore on the men that had the mark of the beast." The beast is likely to represent the fourth, or Roman kingdom and its image, papacy. In the French revolution of 1789 the *nobility* of France had the "mark of the beast"; and the *clergy* worshiped its image. Then there were about 400,000 clergy in France. Against these two classes—the nobility and clergy—the wrath of the revolutionists

was specially directed. They were put to death without mercy. The horrors of those days we need not dwell on: we design only hints for the reader's consideration.

Second Vial.—"And the second angel poured out his vial on the sea; and it became as the blood of a dead man: and every living soul died in the sea." In 1794 began a series of the most bloody naval conflicts the world ever knew. Not only the eastern seas but the Atlantic and Pacific were dyed in blood from wars growing out of the French revolution. The navy of England seemed to delight in shedding blood on the sea.

Third Vial.—"The third angel poured out his vial upon the rivers and fountains of water, and they became blood." This vial may denote the general pollutions of infidelity, and also the devastations of the lesser States of Europe during the revolutionary wars from 1794 to 1801. "Rivers and fountains of waters" seem to indicate the same *locality* as those ravaged by Attila, prophecied of chapter 8: 10, *viz:* the river Po and its tributaries descending from the Alpine mountains. This was the region of the horrible wars and massacres of the Papal power on the Waldenses. Napoleon I. seems to have been the instrument of God to accomplish the judgments of this vial. After three years of bloody war, Napoleon was completely victorious over Austrians and Russians, triumphed in Italy, and made the Pope a captive. Is it a wonder, in view of these judgments on the Popedom, that "the angel of the waters" said—"Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus: for they have shed the blood of saints and prophets, and Thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments."

Fourth Vial.—"The fourth angel poured out his vial upon the sun: and power was given him to scorch men with fire: and men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and repented not to give Him glory."

"The sun" is a symbol of the Imperial power of Rome, chap. 8: 12. Napoleon I. assumed that power, and compelled Pope Pius VII. to travel from Rome to France to perform the coronation service. Napoleon took the coronation oath; but, when the Pope had blessed the crown, the Emperor took it from the

altar with his own hands and placed it on his head, instead of receiving it from the "holy father." After this, the Italians sent him a request that he would do them the favor to be crowned their king at Milan. To this he assented; and on the 26th of May, 1805, he placed on his own head the old iron crown of the Lombard kings, uttering the words, "God hath *given* it to me; beware who toucheth it." The prophecy said—"Power was *given* unto him"—to do what?—"to scorch men with fire." The history of Napoleon I. and his wars, was a striking illustration, if not fulfillment of this prophecy. It is also true that under those desolating wars—the scourge of a wicked people—they "repented not to give" God "glory." Napoleon had at this time supreme control of a vast empire. The seat of his power is now "the *seat* of the beast," or *fourth* kingdom. This leads us to speak of the

Fifth Vial.—"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The seat of the beast was at that time Paris. Napoleon had crouched so far to the Papacy as to reinstate the Pope in part, and had restored the papal worship in his dominions. This base bowing to that power made him and his kingdom the subject of the fifth vial. Whoever supports that power, whether France, England, the United States, or any other power, will have to drink of some of these vials: see Rev. 14: 9 to 11; and remember the "seventh vial" is heaviest charged with wrath, and is yet future, or in the incipient stages of its course of wrath. Napoleon had hitherto been almost universally triumphant; but now the scene changes; and from 1812, when he commenced the invasion of Russia, "his kingdom was full of darkness," and disaster followed him, till the imperial "*sun*" set at the battle of Waterloo, 1815. Then the "fourth beast," or seventh head of that beast, went into "the bottomless pit."—Truly "his kingdom was full of darkness, and they gnawed their tongues for pain," and we have the fullest evidence, they "repented not of their deeds."

Sixth Vial.—"The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And

I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are spirits of devils"—*daimonon, knowing ones*—"working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (Behold I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.) And he" ("*these spirits*"—so reads the French Testament) "gathered them together into a place called in the Hebrew tongue Armageddon."

"The great river Euphrates," in this text, in our judgment, is a symbol of the "peoples" on which the "harlot woman"—"*Babylon the Great*"—sat for centuries. This vial dries up "the water," or withdraws the people from her support, and "prepares the way for the kings of the east"—literally, *the sun rising*, or of *the morning, viz:* the morning "of that great day of God Almighty," when His wrath on the wicked nations and their ungodly rulers will culminate to its finale, and mark the end of this age.

While these things are going on, under the sixth vial, a note of warning is to be given of the coming of Christ. Has this not already occurred? though many errors may have been mixed with that warning. But we have no design to go into details in these remarks, and pass to the

Seventh Vial.—"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.*" Following this, "There were voices, and thunderings, and lightnings; and there was a great earthquake, such as was not since men were upon earth, so mighty an earthquake, and so great."

This vial, then, symbolizes revolutions and convulsions such as were never before witnessed, and will cause such mourning as is to be when the sign of the Son of man is seen in heaven. Is it not highly probable, then, that the seven last plagues *are that sign?* So we confess it appears to us; and it seems evident the return of Christ from heaven is an event nigh; but we have no sympathy for any attempts to fix on a definite day or year for the event to occur; and we are satisfied all such attempts are useless, and often highly pernicious; as failures of accuracy tend to weaken faith in Scripture prophecy, and give occasion

to just reproach, and thus injure the cause of truth. Let all watch and pray, and "keep their garments, lest they walk naked" and their shame appear in that day.

The events of the past twelve years, or commencing with the revolutions in Europe in 1848, and especially the events of still more recent occurrence in France, Austria and Italy, indicate that we may be living under the outpouring of the seventh vial. "The beast that was, is not, and *yet is*"—or the "scarlet colored beast," of Rev. 17—is to do his work under this vial, it seems likely. We judge he is performing it steadily; and that the time is near when he, with his associates, will fully destroy the "harlot woman"—*papacy*—and bring on the reign of *anti-Christ*, with the tribulations to attend that period; which will only terminate by the appearance and reign of Christ, "the Lord from heaven." We conclude these remarks by once more calling the attention of our readers to our views, put forth on the "*European War*," published May, 1859, before the war in Italy began. We think they will be satisfied those views do not stand wide of the truth. The events to fill up the prophecy under the seventh vial are those embraced in the latter part of Rev. 16th, 17th, 18th, 19th, and a part of the 20th chapters.

A CALL FROM IOWA.

BRO. STORRS.—I have thought there might be others besides myself and family, in this western country, that would like to hear you preach: therefore, I propose to be one of twenty to raise one hundred dollars to defray your expenses to this region and home again; and also, I will be one of twenty to raise another $100 for the support of your family in your absence. You will please suggest how this could be accomplished, and say if you could accept the invitation, provided the amount can be raised. I wish it understood, the money shall be forwarded to you before you set out on the tour. Yours truly,

Epworth, Du Buque Co., Iowa, July, 1860. J. W. MAFFIT.

REPLY.—If the interest in the West is sufficient to sustain me in a tour of *two months* in that region, I will arrange to go there, the Lord permitting. I leave the friends to make such provision as they see fit. I have no earthly substance to go at my own expense, or I would have gone before now. I have counted myself as belonging to Christ and *His body, the Church*. Not in

one place, but wherever His providence calls me. I have no greater joy than to spend and be spent for our divine Lord, Master, and Life-giver. In His service, who redeemed us by His *blood*, it is my earnest desire to spend the residue of my life, that I may finish my course with joy. GEO. STORRS.

THE EDITOR by invitation has visited, since the last issue of the EXAMINER, the following places, and proclaimed the "word of life" to the people, *viz:* Poultney, Vt.; Washington Hollow, Dutchess Co., N. Y.; and Winsted, Conn. In each place he spent one Sabbath. The attendance was large and the attention deep in all the places, while the subject of life only through Christ was presented. Many had never heard on the subject before; particularly in Washington Hollow. In that place the *Agricultural Hall* was opened without charge, and some 250 or 300 persons attended morning and afternoon. The candid attention in this, and each of the other places, evinced an interest in the subject presented which was truly encouraging. In all the places the desire was expressed to have him visit them again. The theme of "*no life* out of Christ" is evidently increasing in interest, and candid minds are yielding to the conviction that to *live* again from the dead, the Spirit of God must be imparted to them by a union with Christ, "the first born from the dead," as He is, also, the head of the new creation, and "the first fruits of them that slept." The "first fruit" is the *sample* of the harvest to be gathered by the resurrection "at the last day." In vain will any one look for another crop *after the last day*.

THE ESSENTIAL BAPTISM.

BY ELD. JAMES D. MCPHERSON, OF THE CHRISTIAN CHURCH, RIPLEY, ILL.

TO THE EDITOR OF THE EXR.—In your issue of the EXAMINER for June, as a therefore upon what your previous correspondents have said on the subject of BAPTISM, you commend both views to the careful attention of your readers. Also, do the Scriptures teach there is a baptism which is essential to the attainment of eternal life? In view of your remarks, I beg leave to suggest; and lest some who may see this may not

know what these views are, I will briefly say—The first is the Quaker view, founded on Eph. 4: 5, "One Lord, one faith, one baptism": which, to say the least, is far more commendable in rejecting water baptism entirely—as they claim that of the Holy Ghost—than it would be to claim two kinds of baptism, viz., Spirit baptism and water baptism—as some do—and then two or three forms of obedience to that one baptism.

The second view seems to have as little use for water baptism as the first, if I understand the writer. "We have," he says, "indeed no divine authority for supposing that a correct knowledge and observance of this ordinance is essential to the salvation of true believers on the Son of God."

The first writer on baptism, I admit, exhibits considerable research and ingenuity in handling his subject, and yet one single argument, to my mind, will be sufficient to answer all he has said against water baptism. If the reader will look at Acts 1: 1–8, and in every other place, he will find the gift of the Holy Ghost is a promise, and not a command; and as a man cannot obey a promise, but must be the recipient of it, therefore, there is either no salvation dependent upon baptism, or that baptism cannot be Holy Ghost baptism: for, in that case, being a promise, as a gift, and not a command, there would be no baptism: but Eph. 4: 5, says, "One baptism," consequently that is water baptism. At this point we might enlarge with all the examples, beginning with our Saviour's, Math. 3: 15, 16; Paul's, Acts 22: 16; the eunuch's, Acts 8: 38; all of which undoubtedly were water baptism. But that the divine record may stand in all its completeness, let us examine the case of Cornelius, Acts 10: 47, 48.

This, as I understand it, happened in the seventh year after the day of Pentecost, in which the Gospel was opened to the Jews, and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Now in Cornelius' case the Gospel is about to be opened to the Gentiles. It appears from the record, Peter had to be converted himself before he could get rid of his Jewish prejudices—before he was qualified to preach the Gospel to the Gentiles, in which we are particularly interested. The vision of the sheet knitted at the four corners, was given, evidently, to do away with the Jewish clean and unclean meats, and not impose that law upon the Gentiles: though some professors still cling to clean and unclean meats as if they were Jews, or as if that voice had not said, "What God hath cleansed that call not thou common." They still talk of swine's flesh with aversion, comparing it to snakes and lizards, making themselves judges of other men's consciences. I beg all such professors to turn again to Acts 10; for that vision converted Peter from his long cherished Jewish notions—the Saviour's prayer, Luke 22: 32 was answered; and no doubt Peter, from the depth of his heart, exclaims, "of a truth, I perceive God is no respecter of persons: but in every nation, he that feareth him and worketh righteousness is accepted with him." Peter and Cornelius are both converted; and Paul's declaration, Eph. 2: 15, is also fulfilled: "Having abolished in his flesh the enmity, the law of commandments in ordinances, for to make in himself of twain one new man, so making peace."

Let us now analyze Cornelius' case. A devout man: (good as most professors now-a-days) one that feared God with all his house, (better than most families), which gave much alms to the people, (above covetousness), and prayed to God always. A rebuke upon non-praying professors through the whole of the Gospel age. He saw a vision, (which no pietist of this day can boast), and there was still something for him to do, Acts 10: 6. What was it? not the baptism of the Holy Ghost, for that fell, or was poured out, as upon the circumcision at the beginning. With the above enumerated facts, concurring in Cornelius' case, the PIETISM of this day would say, he was good enough: but not so Peter. Let us hear—"Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" O Peter, have you no hydrophobia, but must without respect to sectarianisms still keep up the cry of water?

In answer to the second view, I would say, after showing by argumentation, abler than I could have done, that baptism as practised by Jesus to a greater extent than by his harbinger, and by the inspired apostles, establishes it "as a permanent ordinance of the Christian church, as is the Lord's supper, 'till he comes,' for our eternal salvation;" also says in conclusion, "We have indeed no divine authority for supposing that a correct knowledge and observance of this ordinance is essential to the salvation of true believers."

As space will not permit an extended answer, we will illustrate by a figure. Could I prove a great fact existed in the church for her edification and comfort, and yet allow that fact to be a non-essential, I should then be upon a par with such a course of reasoning. Let us hear Peter again—1 Pet. 3: 21, "Eight souls were saved by water. The like figure whereunto baptism doth also now save us," &c. If the apostle could call it a saving ordinance, I bow with reverence to its divine behest, and say, amen.

One word upon Acts 19, and those cases of reimmersion.—Those disciples declared, "We have not so much as heard whether there be any Holy Ghost." What is the formula for Christian baptism? Math. 28: 19,—"Into the name of the Father, and of the Son, and of the Holy Ghost." They had not heard of, or that there be any Holy Ghost: consequently, John's baptism was not "Christian baptism," and they were re-baptized.

AN INQUIRY.

TUNE: "Do they miss me at home"?

HAVE you heard how on Calvary's mountain,
A Lamb for poor sinners was slain?
Did you know that in Judah a fountain
Was open to cleanse from all sin?
Have you heard of the glad proclamation?
Have you seen the bright banners unfurled?
Have you seen the blest car of salvation,
In majesty move through the world?

Did you know that the Saviour had risen,
First fruits unto God from the dead?
Did you know that the grave was a prison?
Man enters its portals with dread.
Did you know that the voice of God's thunder
Will shake the broad plains of the earth?
The prison house doors burst asunder,
That the just might receive their new birth?

Did you know that the Saviour's appearing,
As promised, would surely take place?
Have you *felt* that the goal we were nearing
Would soon tell the doom of our race?
Have you heard the deep groans of creation;
Have you heard any rumors of war?
Is nation now striving with nation?
O, what are the tidings afar?

Has your heart ever melted with pity,
Or sighed at humanity's woes?
Have you told dying souls of that city,
That heaven one day will disclose?
Have you told them of life's flowing river,
That every disease can destroy?
Have you told them they might live forever,
In a world of ineffable joy?

If you've not thought of these, fellow mortals,
Why do you not wake and prepare—
When heaven shall open its portals
A crown of bright glory to share!
When the conqueror's palm shall be given,
And the story of triumph be told,
May we enter the Kingdom of Heaven,
And walk the broad streets of pure gold.

artwick, N. Y. J. P. LEWIS.

STANDING RULES FOR WRITERS FOR THIS MAGAZINE.

1. Each writer is required to state his own views on the topic he takes up, without a direct personal controversy with any other writer in our columns. This course does not restrict liberty of expression, but will save personal feelings.

2. Each individual correspondent is *alone* responsible for the sentiments of his article: the fact of the insertion does not commit the EDITOR to its sentiments.

3. The main object of this Magazine, as expressed on its cover, must be kept in view by all writers: other topics may, however, sometimes be admitted, if space will allow.

OUR ISRAELITISH ORIGIN.—This is a work written by Prof. WILSON, England, some years since, which we republished, believing it could not fail to interest all thinking men, whatever might be thought of the accuracy of his positions. For ourself, we indorse his general theory that the *Anglo-Saxons* are the literal descendants of Israel, in the line of Joseph and Ephraim. We think that as clear as any fulfillment of prophecy in the Bible. Price 50 cents in paper covers; 75 cents bound.

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LETTERS should be well sealed, but never "registered." Money for the *Examiner* is at the *Editor's* risk, when sent as herein directed, without adding to, or omitting any thing from the directions. If this course is not complied with, it is at the risk of the person remitting.

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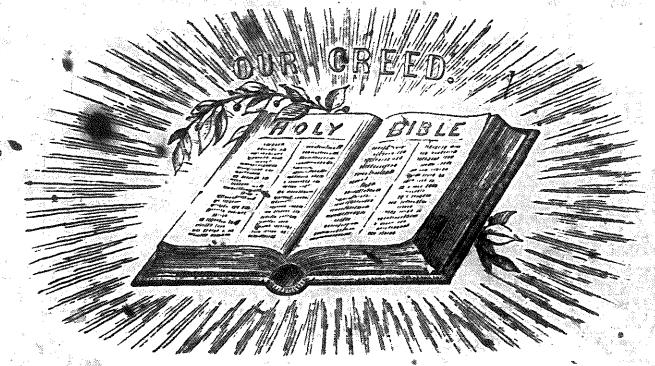
OCTOBER.

Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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POST OFFICE ADDRESS, BOX 4658,

NEW-YORK.

THE BIBLE EXAMINER.

THIS Magazine is now near the close of the present volume. It was revived without a single subscriber to commence, under the conviction that it was needed, and indispensable in the cause of "*No life out of Christ.*" Some of its friends feared for the enterprise, and thought us hazardous and imprudent in the attempt: but our purpose was settled, relying on the Head of the Church, and we launched forth, believing He could cause us to triumph, if acting in dependence on Him. The enterprise has succeeded beyond our expectation; and had the new form of the Magazine been no more expensive than that of previous years, we would have received a moderate compensation for our labor in the work; but the cost has been much greater than ever before. This we do not regret, as the style of the work has met with general approval, so far as we have heard; but it leaves to the EDITOR only about $150 for all his labor in the matter during the year. Of this he has not a word of complaint to make; and raising his "*Ebenezer*," the motto with him is, "*Onward.*" Life through Christ, at His coming and kingdom, is his highest aspiration; and that blessed prospect gives him power to endure whatever he may have to encounter in the conflict. He does not indulge, for a moment, in any misgivings but what he shall be sustained in his work till it is done. Never has he had greater and more uninterrupted peace and joy in his Lord and Redeemer than the year past. [See third page of Cover.]

THE NOVEMBER *Examiner* will probably be late in its issue, as the Editor expects to be absent from home most of the time till the last of October. His absence may cause delay in answering letters also; but he will attend to all such immediately on his return. He expects to spend the 23d of Sept., (Sunday), at Eddyville, Ulster Co.; and most of October at Seneca Falls, Middlesex, Pen Yan, Canandaigua, and Rochester, N. Y.

———o———

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. OCTOBER, 1860. No. 10.

"THE ANNIHILATION OF THE WICKED."

UNDER the above caption, "*The Presbyterian Quarterly Review*," of "April, 1860," has an article of 32 pages, purporting to be a review of "*Bible vs. Tradition*," and "*Debt and Grace*, as related to the doctrine of a future life," &c. We were about to review the Reviewer, when we received the following from the pen of a "Clerical" gentleman, whose character is vouched for, by one on whom we can rely, as "a most excellent man." This clerical gentleman prefers, at present, his name shall not appear. Let his article be read with care. It shows our views of life only through Christ are making progress in the "orthodox" churches, the writer being one of their ministers. He speaks as follows:

The first six pages of this Review require no answer. They are a flourish of trumpets, preliminary to the assault. If they contain any argument at all, it is only an *argumentum ad invidiam*, apparently designed to excite the prejudice of the reader against the heresy which the Reviewer is about to assail. Suppose the literal Adventists do, or do not believe, in the final destruction of the wicked. It has no real bearing upon the question at issue. The first six pages then are only preparatory.

The first proposition of the Review is, we think, replete with false assumption and inconclusive reasoning.

"They (the destructionists) do not and cannot affirm our immortality, even if we had never sinned."

And can the Reviewer? We repeat the question: Can the Reviewer or any other human authority, affirm our immortality, even though we had never sinned? Was not man created of flesh and blood? and can flesh and blood inherit incorruption? Did not animals and vegetables die? and is it quite certain that man would *not* have died? We think that the 3d of Genesis de-

cides that question. Man, in innocence, would have been kept alive, not by any *inherent* immortality, but by the "tree of life" which grew in the midst of the garden. That only, the Bible teaches, would have secured his incorruption.

Again. "Their (the destructionists') leading proposition is, that all the longings for immortality, and the wonderful powers and capacities of the soul, do not *prove* it to be immortal."

And does the Reviewer himself believe that the light of nature *alone* can *prove* our immortality? Cicero thought it only afforded a *hope*, a *presumption* of immortality; and so did Dr. Dwight: and we supposed this the general, if not the universal opinion of modern writers. For the *proof* of another life, we are dependent on a revelation from God.

The voice of conscience, testifying in behalf of a judgment to come, is as firmly believed by destructionists as by the Reviewer: but that is no evidence against the *final* destruction of the wicked.

But these *longings* after immortality, spoken of by the Reviewer with such emphasis: what do they prove? Only that we *desire* immortality. But may we not desire objects, without ever attaining them? Men often desire riches, and yet die poor. They desire learning, and yet, without study, will never attain it: and so the longing for immortality was doubtless designed to be gratified; and yet, without using the *means*, there is no evidence that it will be. What are these means? The gospel answers, Faith in Christ; for whosoever believeth on him hath everlasting life, and he will raise him up at the last day. The truth is, this argument is all *for* the destructionists, instead of *proving*, as the Reviewer assumes, the soul's inherent immortality. That the soul has "wonderful capacities and powers," is no more a *presumption even* against their final destruction through sin, than it is against their utter degradation by vice and folly.

Again. "We think it competent to say, that the Bible *assumes* the immortality of the soul, as it assumes the existence of God."

This, we think, must have been hastily written. No mistake could well be more transparent. Why does the Bible assume the existence of God? Because, the answer is, it is self-evident, or demonstrable from the light of nature. None but the fool will deny it, says the Psalmist. Even His eternal power and Godhead are clearly seen from the things that are made, says the Apostle. But is it so with the soul's immortality? Did the wise men of olden time think so? Do modern writers think so? No: the argument for immortality from the light of reason alone, amounts to only a presumption in its favor. So thought Dwight, and such, we are confident, will be the Reviewer's own opinion after a moment's reflection. But can any one suppose that the sacred writers would assume what could never be proved, except from Revelation itself? Is that the logic of inspiration or of any one entitled to the name of reasoner? But what do the sacred writers assume in regard to this question? Simply this, which neither the Reviewer nor any other man in his senses will deny,—that whatever God creates, he is able to destroy: and here is the gist of the controversy. Has God said that he will destroy the wicked? Yes: "In the day thou eatest thereof thou shalt surely die"; and, "the soul that sinneth it shall die." None will deny that God is able to fulfil this threatening.

Again. "The Bible does not say, in so many words, that the soul is immortal; neither does it affirm, on the other hand, that it is ever annihilated."

Certainly not; for the word is not in the Hebrew tongue.—but if the soul is any part of the man (and the Reviewer will hardly deny it), it does say: *it shall die—shall perish*—shall be destroyed—burnt up, and consumed. Let the Reviewer split the difference.

"But the advocates of annihilation hold, that the soul has no separate existence from the body."

Not all of them. But that is an independent quesiion.—Whether the soul is a principle of life or a non-entity or a spiritual substance, we shall not turn aside to discuss. The question at issue is not a metaphysical inquiry, but a question as to the meaning of scripture. God can destroy what he has created. *Will He do it?* The Bible, and not the Reviewer or the dogma of inherent immortality, must determine that question.

The Reviewer devotes several pages to the meaning of life and death.

"Life denotes not simply *being*, but eternal happiness."

This is denied. Life is *living*, and *death* is ceasing to live.—What can be more manifest? Endless misery is endless *life*, just as truly as endless happiness. Now, when our Saviour promises simply eternal life to them that believe, the Reviewer knows that it applies only to them that are washed, sanctified and justified, and who are, therefore made *meet* for the heavenly inheritance. The Bible is filled with phraseology that implies a similar qualification. "He that believeth shall be saved." What! if he has no love toward God or penitence for sin? No; for these are always implied, and never separate from faith in Christ. So also, eternal life is never found separate from perfect holiness, and therefore from perfect happiness.

Then the Reviewer devotes several pages to prove, that there is such a thing spoken of in the Bible as *Spiritual death.* This is surely a waste of words; for who denies it? Not the destructionists surely. How can a man plunge into sin without becoming a sinner? But that is spiritual death, because it is the

destitution of spiritual life; but it is not therefore *endless misery*. That is quite another thing. If man sinned, he could not fail to be a sinner; but the penalty was, "thou shalt surely die."—Now, the Reviewer will not pretend, that the "death which reigned from Adam to Moses," referred to in Rom. 5th, and which was the penalty of the first transgression, was mere spiritual death; or that man was excluded from Paradise and the tree of life, to keep him from mere spiritual life. Not a commentator can be found to venture upon such an interpretation. Haldam himself, one of the "straitest" among the orthodox, admits in his commentary on Rom. 5th, that literal death was the *only* penalty expressed, or intimated, by the threatening in Genesis. For the endless misery, "the undying death," so often spoken of by those in authority, he looks to other parts of the Bible, and especially the New Testament; as if the Judge of all the earth could "do *right*," and yet inflict upon Adam and his posterity a penalty, immeasurably more dreadful than the one he had so plainly specified as the wages of sin; as if it would not have been a deception practiced upon Adam, more dreadful and cruel than any that was ever before or since practiced upon any other being in the universe.

In connection with this subject of the first transgression, the penalty of which appears to us, so plainly and unequivocally, to have been literal death, and that only; we remark that this only can explain the principle of the Atonement. The Reviewer devotes several pages to this subject, apparently supposing that *endless misery* is alone consistent with a vicarious atonement.—To us, it appears entirely fatal to that doctrine. They cannot be made to agree with each other. Christ died for our sins; but he certainly did not suffer endless misery. None will affirm it. But some have said that His infinitely greater merit paid the penalty in an infinitely smaller space of time. A more transparent absurdity, we think, could not well be uttered. Suppose an Angel and a Hottentot each to have been convicted of petit larceny. Would justice punish the latter, and exempt the former on the ground of his higher merit and capacity? And yet, how far in principle would this differ from what is claimed in this explanation of Christ's suffering a penalty, infinitely less in duration than that of the sinner whose guilt he bears? No; Christ died for our sins. "He bare our sins in His own body on the tree, and by His stripes we are healed." He was the sinner's substitute. He bore the penalty of man's transgression; and now what was that penalty? It appears to us that the Saviour's death, not less than the *words* of that penalty, explain its meaning beyond dispute. He suffered *literal* death, not *spiritual* death, or endless misery. This, therefore, and not spiritual death or endless misery, was the wages of sin. Now, therefore, by virtue of His atonement, He opens the kingdom of Heaven to all

believers. He makes death their infinite gain, by taking away his sting. He swallows up death in victory; while to those who accept not His atoning sacrifice by faith, death, at the judgment of the great day, becomes final and eternal. This, and not endless misery, is what we think the apostle means by the second death. The death of Christ then, is not a mere *sign* of reconciliation between God and the penitent sinner, but a real substitution. He bore *precisely* the penalty due to sin; and made, therefore, a true and vicarious atoning sacrifice for the sins of our race.

The Reviewer turns, in the next place, to the usual and most prominent passages of the New Testament referring to this question; and, if the reader is at all like ourself, he will be not a little surprised at the Reviewer's course. He quotes the Saviour's words, "Their worm dieth not, and the fire is not quenched," and says:

"To give emphasis to this terrible idea, it is repeated three times in the same connection and same words."

What now, gentle reader, do you suppose is the Reviewer's exposition of this terrible idea? He says,

"All going back to Is. lxvi: 24, to break the force of these words, is but a *miserable piece of pettifogging*."

What! will this Protestant Reviewer deliberately deny us the right of private judgment? Will he deny us even the privilege of turning to a parallel passage of Scripture to ascertain its meaning? We had always regarded this as the most approved method of learning the true meaning of the Bible. But no; we must take the Reviewer's own authority for its meaning, or we are guilty of a "*miserable piece of pettifogging*." What then is his own exposition?

"No honest reader of the Scriptures can fail to interpret this passage as an awful figure of the coming doom of the incorrigibly wicked."

In this we perfectly agree with the Reviewer. The passage *is* an awful figure of the coming doom of the incorrigibly wicked. But, does it therefore teach or imply their *endless misery?* That is quite another question. Let us see. And now, despite the Reviewer's warning, we shall, in the regular Sunday School method, turn back to Isaiah—not to "*break the force of our Saviour's words*," but to ascertain their true force and meaning. If our Saviour intended to be understood, he doubtless quoted the *meaning* as well as words of the Prophet. If the Prophet did not intend to teach endless misery in these words, certainly the Saviour did not. What then was the occasion? The enemies of the Jewish people were to be destroyed by judgments from heaven. Whether those enemies were Chaldeans, Syrians, Egyptians or Romans, is immaterial to the question. "They shall go forth and look upon the carcasses of the men that have transgressed

against me; for their worm shall not die, neither shall their fire be quenched." Is. lxvi: 24. But did not the worms which devoured those dead bodies, and the fire which, after the customs of those times, consumed them, die, or cease to burn, long before our Saviour quoted the passage? But His meaning is made yet plainer, if possible, by another passage. In Is. xxxiv, it is prophesied of Idumea, "The land shall become as burning pitch.—It shall not be quenched day nor night. The smoke shall go up forever." And yet the fire certainly did go out and the smoke cease to ascend thousands of years since. But yet again, Jer. xvii: 27, "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Now, can anything be plainer than the prophet's meaning in these passages? Can the Reviewer himself fail to see, that the prophet meant, *not* that the fire should burn throughout endless duration, for it ceased centuries ago; but that it should *devour*, or *consume* the palaces of Jerusalem? And this is precisely what it *did* do. So also in the previous passages quoted. By the expressions "dieth not" and "*is not quenched*," the prophet indisputably meant *devouring worm* and *devouring fire*. And now, we ask the Reviewer, in all candor, is not this the simple, obvious meaning of the words? Your house is in flames, and you make no effort to extinguish them. Why?—Because, you answer, they *cannot* be quenched. Do you mean that they will burn throughout endless duration? No, surely; but that it is impossible to extinguish them—they will utterly consume the dwelling. So also our Saviour quoted the passage, meaning just what the prophet did; that the wicked should be utterly consumed, like chaff in unquenchable fire; or be burnt up, root and branch. In the same sense, the expressions everlas ing, and eternal fire are employed. The Apostle quotes the examples of the antediluvians, and the people of Sodom and Gomorrah; the one, as destroyed by a flood, and the other as suffering the vengeance of eternal fire, for an example of warning to the ungodly. Now, can any one believe that the antediluvians are here quoted as examples of endless misery, or that the people of Sodom and Gomorrah are any more so? In what respect are they examples of endless misery, any more than any others, of any age, who have died in sin? We should not know even that they existed by any threatening uttered against them. Would the Apostle adduce as an example to us, what we have never seen, or read of, or heard of, but from himself? What would be thought of the man, who should demand our faith in assertions upon such premises? No; the apostle addresses them as examples of literal, terrific destruction for their crimes. This fact was admitted by all whom he addressed; and this he calls, *suffering the vengeance of eternal fire*, that is, consuming, devouring fire; just as our Saviour, quoting the prophet in his own

meaning, used the terms, undying worm and unquenchable fire, to denote the same devouring or consuming worm or fire. No other interpretation can reconcile the Apostle's language with common sense, and no other is so obvious and certain.

The Reviewer supposes that even destructionists will admit, that the devil must exist in endless torment, and, if so, why may not wicked men? The Reviewer is mistaken. Destructionists do not believe that Satan will exist in endless misery, just because God *has said*, that He will "destroy him that had the power of death, that is, the devil."

The Reviewer, like Dr. Post, lays great emphasis on the passage, "These shall go away into everlasting punishment, but the righteous into life eternal." Now, the antithesis of eternal life is not endless misery, but everlasting destruction. Eternal life will be perfectly happy, because none will attain it, but those who become perfectly holy; while eternal death, if the soul should never die, would be a contradiction. The Saviour uses the term everlasting punishment, without defining the nature of that punishment. That is determined elsewhere, and the parallel passage (if the Reviewer will tolerate the method of proving scripture by scripture) is "everlasting destruction from the presence of the Lord." It is death, eternal death; because there is no resurrection to life, but a resurrection to damnation.

Thus, we think, the threatening in Genesis demonstrably means, *literal death*, and nothing else: and that having distinctly specified that as the wages of sin, the righteous Judge would not inflict a sentence infinitely more dreadful. What would be thought of the ruler, who should specify death as the penalty of murder, and then (supposing him to have such power) should inflict *endless torture* in the place of it? We think also that the principal passages of the New Testament which have commonly been supposed to teach the doctrine of endless misery, teach, in reality, *literal death*, *literal* destruction—that, whosoever soweth to the flesh, shall of the flesh reap, not *incorruption;* but *literal corruption*.

There are many other parts and passages of the Review which we think might be very satisfactorily answered; but we designed to be brief, more so than we have been, and to speak only of the most prominent and important parts. We do not think the Reviewer has met them fairly, or he would never have denounced a reference to parallel passages of Scripture, in order to elucidate their meaning. He seems to warn us off from their investigation, as one having the authority of orthodoxy, rather than as one fairly disposed to examine and receive their true and plain meaning. We think this, indeed, one of the strongest evidences of the weakness of the orthodox view of this subject. As a general rule, they are liberal in expressions of contempt and disapprobation, but remarkably sparing of argument. We

do not apply this remark so much to the Reviewer and his friend Dr. Post, as to some other writers whom we have read. But even the Reviewer, we could wish, had given us a more candid and thorough explanation of some important passages, to which reference has been made. We assure him that we are neither infidels, Sadducees, nor Universalists. We differ from him only in what we honestly consider the true and plain meaning of the word of God; and though some of his remarks might seem to indicate an intolerant spirit, yet we doubt not in the least, he is perfectly willing to accord to us, what he claims for himself—the Protestant right of private interpretation.

And now, in conclusion, a few words as to the light of reason. The Reviewer assumes that Universalists and destructionists hold their peculiar views, because they *wish* them true. We have just as much reason to say that the Reviewer and his brethren hold theirs through prejudice and a superstitious dread of heresy. But this we confess: we think the dogma of endless misery can in no way be reconciled with the infinite wisdom, power and goodness of God; and that the literal destruction of the wicked, is the only system which can reconcile the existence of evil with the divine attributes. If a vast majority of our race are to suffer endless misery, then it was neither wise nor kind to create them. This, we think, about as plain as that two and two make four. To say, that their misery will be their own fault, is nothing to the purpose; for God foresaw it all, and goodness will prevent evil as well as punish it. But, if the wicked literally perish, then the evil and misery of sin are trivial, compared with the glory which shall be revealed. Like the friction of machinery, they are only incidental to the best possible system. But, if hundreds or thousands suffer eternally, to one that is saved, then the evil vastly overbalances the good, and no wise, omniscient and good Being, we think, would have brought it into existence. This, we think, also is the inspired explanation in the parable of the tares. While, therefore, we regard Universalism, on the one hand, fatal to the attribute of Divine Justice; Orthodoxy, on the other, is no less fatal to the Divine Goodness. If a vast proportion of the race are to suffer endless misery, and only a small portion to be saved, it is easy to see, we think, that it would have been far more honorable to the Divine Character, had this system never been born. But, on the other hand, the literal interpretation of the penalty denounced against sin, while it illustrates the hight and depth of Divine love, both in the atonement for sin and in the creation of our race, illustrates no less signally, the danger, the evil and the exceeding sinfulness of all sin.

PRESBYTERIAN QUARTERLY REVIEW.

FROM DR. J. K. FINLEY.

AUTHOR OF "LETTER TO A CLERGYMAN," PITTSBURG, PA.

ONE for whom I have the highest regard, and who feels a sincere interest in my welfare, sent me by mail a few days ago, the April No. of the *Presbyterian Quarterly Review*. The object specially intended was to bring to my notice an article contained in it, under the caption of "*The Annihilation of the Wicked*," purporting to be a review of Bible vs. Tradition, and Debt and Grace as related to the doctrine of a future life. The latter work by Mr. Hudson. This friend has been for some time past anxious to put me on my guard, lest I be led astray from the good old paths, and I would be unworthy the character either of a Christian or gentleman, if I did not appreciate the kind interest thus shown, and feel suitably grateful for it. With your permission, I shall endeavor to evince my appreciation of the kindness by shewing from the Bible, which we all profess to recognize as of supreme authority, that my present views are in accordance with its teachings, and *per contra* that the Reviewer's are not. Before taking up the merits of the case, however, I wish to make a few preliminary observations, the propriety of which will, I think, be apparent to all unprejudiced persons. The Reviewer begins his article in the following manner:

> "We were standing at the railway station of one of our Western cities, waiting for the train to start, when a man came hurrying forward with a bundle of tracts under his arm. '*The world is coming to an end*,' said he. '*Will you read a tract? Here is one to prove that the first day of the week is not the Sabbath, but the Seventh day is!*' 'We do not care to read it,' said we. 'But have you anything in your bundle to prove that when a man dies he is *as dead as a dog?*' He drew from the package a small tract, purporting to be, 'An appeal to men of reason and common sense,' whose aim was to prove the annihilation of the wicked."

The two or three following pages manifest the same spirit, and unquestionably the same object, viz: to try to get our views mixed up with the Second Adventists or Millerites, so as to appear identified with each other, and thus transfer the prejudices to us which he well knows exist in the minds of the vast majority of Christians against them. In fact the *argumentum ad populum*, or appeal to traditional prejudices, is a prominent characteristic of the largest part of the Review. The Reviewer indeed attempts to convey the erroneous impression, that they, the Millerites, are responsible for reviving "the old dogma of the *annihilation of the wicked*." He attributes, too, the failure of the

Millerites in their calculations to their false principles of interpretation, which was an *intense literalism*. Now, I have not, nor have those who hold to our views, any special sympathy with the Millerites, who in many respects are much more in agreement with orthodox views than they are even with those of Millenarians; but their mistake resulted from the very reverse of an adhesion to literal interpretation. Our Saviour had said expressly, "of that day and hour knoweth no man;" and it was in consequence of disregarding this literal affirmation, that they failed in their calculations. Let this go however for what it is worth. My object is to invite attention to the fact that the Reviewer is unwilling to trust his readers with his arguments, until he has first fortified them by exciting strong and unworthy feelings and prejudices against his opponents.

A similar spirit was manifested here some time ago in the pulpit, and I introduce it by way of episode, as illustrative of the kind of weapons by which we are opposed. The Rev. Samuel Findley, pastor of the Sixth Presbyterian Church, closed a sermon against what he regarded as our views, in the following language:

"Receive then as the plain, unmistakable indications of nature the doctrine of the *natural immortality* of the soul. Let no fallacy of human reasoning rob you of your *soul*-hood, which is your true manhood. Keep ever before the mind clear views of the character of God. Humbly wait upon him, and receive his teachings with profound adoration, and you will be safe from the ensnarements of the adversary. For just in proportion as men are brought under the influence of serious views of God, of the soul, and of an eternal world; in the same proportion will they become alienated, and even averse from a theory which confounds spirit with matter, obscures their conceptions of God and the world of spirits, and degrades men to a level of the beasts that perish. To Storrs and every one who with him would take from you this fundamental doctrine of the Christian faith, the voice of reason applies the words of the immortal dramatist: 'Beware of yonder dog. Look, when he fawns, he bites; and when he bites, his venom tooth will rankle to the death. Have naught to do with him. Beware of him. Sin, death and hell have set their marks on him, and all their ministers attend on him.'"

This is the spirit and language of a man who is a professed minister of the meek and lowly Jesus, of whom it is written by the pen of inspiration, "When he was *reviled* he *reviled not again*." I shall endeavor to follow his example. I shall by no means judge this preacher. "To his own Master he standeth or falleth." Far be it from me to say he is not a Christian; for a Christian, under strong temptation, may be swerved from the right, and say, and even do things contrary to the obligations of his profession and to the spirit of his Master. I would be sorry to say even that he is not a gentleman; for a gentleman, under momentary impulses, may say or do ungentlemanly things;

but, in either case, the true Christian or the real gentleman will acknowledge the wrong, repent of it and make suitable reparation. The brother might with advantage consult what Jude says about the propriety of indulging the propensity to rail at those who differ from us: "Yet Michael, the archangel, when contending with the devil, (he disputed about the body of Moses) durst not bring a railing accusation, but said the Lord rebuke thee." I would much prefer myself to be turned over to one "who can be touched with a feeling of our infirmities," and who has shown such sympathetic kindness towards our guilty race, than to the tender mercies of that most unsympathizing and unfeeling of all beings on the face of the earth, *a sectarian bigot*, who indulges in railing, only because he is not at liberty to resort to the stake.

There is no human being, living under the light of the gospel, and who believes the Bible is a revelation of God's will and of his purposes towards us, as moral and accountable creatures, who will not concede that the question paramount to all others in interest and importance, is, What is to be our future and eternal destiny? For any one to say, this question has been answered so clearly and satisfactorily by the orthodox expounders of the Divine Oracles, that to depart from their expositions, in seeking the solution of it, will, of necessity, lead us into the field of idle and injurious speculation, is to assume what is not true in fact. While we all take pleasure in recognizing those great and good men, the Scotts, the Henrys, the Clarkes, the Bensons, and all others of the same stamp, both more ancient and more modern, as having been beyond question honest and well-meaning; yet we do not feel, in saying they were liable to be mistaken, and in some important points were mistaken, that we are violating any of the requirements of Christian courtesy or Christian charity. In the various and vain efforts that have been made to reconcile the usually received belief with our innate sense of justice, so as to be acceptable and satisfactory to the moral sentiments and best feelings of our nature, even in its sanctified condition, we find a sufficient disproval of the assumption.

In evidence that the orthodox views of the destiny of the wicked do such violence to the feelings, I would refer to the almost numberless and contradictory Theodicies that have been brought forward by the wisest and best men in every age of the Church; and also to the recorded experience of such men as Prof. Stuart, Albert Barnes, John Foster, the eloquent and godly Saurin, and many others who might be named; and I am very sure their experience does not materially differ from that of all Christians who have seriously contemplated the fearful subject. Who among us can truthfully deny that the apprehension of the orthodox punishment of the wicked as liable to be inflicted upon our unconverted relatives and friends, whose well being is as dear to us as our own, has not at times filled us with such an

agony of distress as to greatly mar, if not wholly destroy for the time being, our own religious enjoyment. Prof. Park, of Andover Theological Seminary, has given the following test of faith, which I think cannot fail to recommend itself to any right-minded person as being of universal application. He says:

"Whenever we find, my brethren, that the words we proclaim do not strike a responsive chord in the hearts of the choice men and women who look to us for consolation; when they do not strike the depths of our own souls, reach down to hidden wants, and awake our best sensibilities; or when they make an abiding impression that the Divine goverment is harsh, pitiless, insincere, oppressive, devoid of sympathy with our most refined sentiments, reckless of even the most delicate emotion of the tenderest nature—then we may infer that we have left out of our theology some element which we should have inserted, or brought into it some element which we should have discarded. Somewhere it must be wrong."

Now, let this test be applied to the feelings awakened in the bosom of such choice men as those named above, and see if the orthodox belief has not produced in their experience an abiding impression that "the Divine Government is devoid of sympathy with our most refined sentiments; reckless of the most delicate emotion of the tenderest nature." As we desire to be brief, we will only quote from Saurin and Barnes. Saurin says, in a sermon on the "Eternal Misery of Hell":

"I sink under the weight of this subject, and I declare, when I see my friends, my relatives, the people of my charge,—when I think that I, that you, that we are all threatened with these torments; when I see, in the lukewarmness of my devotions, in the languor of my love, in the faintness of my resolutions and designs, the least evidence, though it be only probable or presumptive of my future misery, yet I find in the thought a mortal poison, which diffuses itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell has made some melancholy and others mad; that it has inclined some to expose themselves to a living martyrdom, by fleeing from all commerce with the rest of mankind, and others to suffer the most violent and terrible torments."

Mr. Barnes gives expression to his feelings in the following language:

"That any should suffer forever, lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end; that since God can save men and *will* save a *part*, he has not purposed to save *all;* that, in a word, God, who claims to be worthy of the confidence of the universe and to be a Being of infinite benevolence, should make such a world as this, full of sinners and sufferers, and that when an atonement had been made he did not save all the race and put an end to sin and woe forever. · · · I have read to some extent what good and wise men have written. I have looked at their theories and explanations; I have endeavored to weigh their arguments; for my whole soul pants for light and relief on these questions. But I get neither; and in

the distress and anguish of my own spirit, I confess I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dead and dying; and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moment's ease to my tortured mind, nor have I any explanation to offer or thought to suggest which would be of relief to you. I trust others, as they profess they do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look upon a world of woe, filled with hosts to suffer forever; when I look upon friends and upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it,—I am struck dumb. It is all dark, dark, to my soul, and I cannot disguise it."

If all ministers and eminent Christians were equally honest in the expression of their feelings in view of this horrible doctrine, the world would scarcely contain all the books filled with their woful lamentations; and, tried by the above test, is it not evident, that the orthodox belief "somewhere must be wrong," when such are its legitimate fruits? The Divine injunction, "Acquaint thyself with God and be at peace," furnishes a more simple test, and one that can be applied to any Christian. Here peace of mind is beyond contradiction laid down as the result of acquaintance with God, derived from his word. Does the orthodox belief produce it; and if it does not, as all must testify, is it not palpably manifest that there is something wrong in the orthodox belief?

Now, if these things are so, and I do not see how they can be doubted—why is it that every effort which is made by independent investigation of the Scriptures to arrive at the truth on this most important question, is met at the very threshold of inquiry with sneers and contempt, with imputations of improper motives, and appeals to ignorant prejudices and bigoted feelings, instead of fair and manly opposition, or what ought rather to be expected, with cheerful and candid co-operation? Those who take such a course, have lived to but little purpose, if they have not yet learned that such conduct is injurious to a good cause, and can be but damning to a bad one. Sneers and sarcasms and personal invectives are not *arguments*, and while human nature remains in its depraved condition, may be used with equal or greater effect, in support of a bad as a good cause. Persons of sober judgment will be inclined to regard it as prima facie evidence of a weak, and most probably, an untenable position. As Protestants, not only is the right conceded to us, but it is obviously our duty to bring all our religious opinions to the test of Scripture; and that we may be induced to do so, we are continually urged by our ministers to search the Scriptures; and the apostolic commendation of the Bereans, for bringing even

apostolic preaching to this scrutiny, is held up before us to enforce the obligation. But, alas! for their consistency, and in violation of the plainest principles of Protestantism, the moment we essay to follow this advice and obey the Divine command to "search the Scriptures," we are made to feel that the conclusions we reach must be in accordance with the standards of this, or that, or the other Church, or such pains and penalties as they have in their power to inflict, will be visited upon us. We very soon discover that the much vaunted declaration that "The Bible, the Bible *alone* is the religion of Protestants," must be classed like our equally famous declaration that "all men are born free and equal," &c., among those "glittering generalities" which are intended only to dazzle that they may deceive, and inspire hopes that they may be blasted.

That I am stating no more than sober truth, I refer to the trial of Rev. Mr. Langarl before a Conference of the Methodist Episcopal Church in Cincinnati in 1854. When Mr. Langarl in his defense proposed to appeal to the Bible, he was told in express terms, "the Bible was not, in the usual acceptation of the term, one of the standards of the M. E. Church." Until I saw the report of this trial, I supposed the Bible constituted the ultimate appeal in all Protestant churches. I will only ask if the Church and not the Bible is the final arbiter, how much better off are we than are the Papists?

My preliminary remarks having extended so much further than I anticipated when I began, I will defer an answer to the review until another time.

REMARKS BY THE EDITOR.—Since Dr. FINLEY wrote the foregoing, the article which precedes it, by a "*Clerical*" gentleman, has been received. If, however, the Doctor wishes to review the article in the *Presbyterian Quarterly*, further, we will try to find room for him; though it is our conviction, that article is pretty much "used up." Will the author of it furnish another for the *Quarterly*, or for our Magazine, as he may elect? Calm investigation is what we desire, and all ought to desire who love truth more than party.

We trust the friends of truth will not fail to circulate the articles by Dr. Finley and his "Clerical" co-worker far and wide, among Presbyterians especially, and Protestants generally. We can assure them they will not find it a vain labor. Truth on "life through Christ alone" never could be scattered with greater effect than now. Thousands of sincere Christians, in the various churches, are groaning, like ALBERT BARNES, under the horrible doctrine of endless suffering. Let those who have the light of life scatter it bountifully.

ROBERT W. LANDIS AND HIS BOOK:

BY THOMAS READ, AUTHOR OF BIBLE VS. TRADITION.

L. again censures Mr. Ham because he exposes the inconsistency of the translators for rendering *psuche* in Mat. 16: 25, 26, where it evidently means the same thing throughout, by the term '*soul*' twice and '*life*' twice; and L. attempts to justify them by referring to the word *pneuma* in John 3: 5–8, which is *properly four* times translated '*spirit*,' and *once* '*wind*.' Is L. really so ignorant as not to know that in critical exactness, words having several meanings, the radical meaning must be preferred to all others, where such meaning will agree with the context and the analogy of faith; and when this meaning will not apply, such other meaning of the word may be used as will agree with the context? Now as the radical meaning of *pneuma* (wind) would apply in *one* case, it was imperative to use it, and likewise a secondary meaning of *pneuma* (spirit) where that *only* would apply. Quite a different case this, L. ought to have known, than in the case complained of by Mr. Ham. The cases would have been parallel, if *pneuma* had been *twice* translated *breath*, (another secondary meaning of *pneuma*,) and *twice spirit*. L. censures Dobney, likewise, *on the same ground*, in his customary vile style on pp. 477, 478, and cites Dr. G. Campbell. But Campbell has very properly translated *psuche* '*life*,' in all the *four* places in Mat. 16: 25, 26, and *pneuma* '*spirit*,' four times, and once 'wind,' notwithstanding his love of uniformity, in John 3. How weak seem the intellectual faculties, and how dull the judgment of that man who has predetermined to support a certain theory, at the expense of truth and righteousness, that even the very learned and scholarly Landis can reason so inconclusively! Afterwards L., ridiculously enough, quotes the remark of Dr. Campbell, as though it were in his own favor, who affirms, "That our Lord has a principal eye to the loss of the soul, or of *eternal life*, there can be no doubt." This certainly implies the loss of being, or its extinction. Will L. explain how a man can LOSE his soul, or *eternal life*, and yet FIND himself, or his *soul* ALIVE in hell forever? Jesus we can understand, and Matthew we can understand, but who is Landis? and who can understand him?

L. complains p. 179, of our "introduction of the *democratic principle* into criticism. For example, a few of the texts are produced in which the soul is declared to be immortal." [!!!] "But instead of attempting to explain those texts in accordance with their theory, our opponents go to work and collect twice the number of passages in which the word soul

is employed to designate the body, or the natural life, etc. And having done this, the texts which we adduce as teaching the doctrine of immortality are considered as *outvoted*, perhaps by two to one."

Ah! ah! So "a few of the texts are produced in which the *soul is declared to be immortal.*" Where? *Where?* Now, Landis, you are contumacious and incorrigible. We ask you, and your adherents, for *only* ONE *plain text* where the *soul*, OR the *man*, "is declared to be *immortal*," or "incorruptible," or indestructible, or deathless, or by any expression that would naturally imply either of these, *prior* to the resurrection and independent of the offer of perpetual life to the righteous, and we will yield the whole argument in your favor, and burn all our books upon the subject. Logically, such a text as we call for, *could it be produced*, would only be a set off to the numerous plain texts, where the soul or the man "is declared to be" *mortal*, and we should "outvote" him, not by "perhaps *two* to one," but by *thousands* to one, and the said text would only slightly impair the general testimony against it. But we can afford to be generous in this controversy, and we stand by our pledge. But when we ask for the wheat we do not want your chaff.—Give us one plain text and it sufficeth.

We note L.'s inadvertent admission here, "that the word '*soul*' is employed to designate the *body*, or the *natural life*, etc." for *future use*. We wonder if the soul has an *un*natural life! Be this as it may, this admission is of itself a sufficient refutation of his whole argument. What singular infatuation blinds the judgment of the man who gives himself to believe and propagate a falsehood!

But ah! that "*democratic principle* of criticism"! You have no right to complain, Mr. L., that we compare Scripture with Scripture, that we elucidate the *few* obscure texts, which are your sole dependence, your only weapons, with the *many* plain Scriptures on the same point, the unambiguous thus saith the word. And as we did not indite the Scriptures, why complain of us that the universal tenor of the Scripture is against you? But what is the true state of the case? Here is *one* solitary instance in the whole New Testament where the word *psuche* is used in a somewhat ambiguous sense in the probably uninspired *translation* of the Syriac of Matthew into Greek, and *numerous* other clear passages, where *psuche* evidently means the person, the man, the self, the life, the future life, the personality, the entire being, etc. And L., instead of accepting as the meaning of *psuche* in the text, any one of these synonyma that will make a consistent sense, wickedly persists in ignoring these numerous passages, that he may forcibly extract from this text an "incorruptible" "embodied conscious" "immortal soul," that God cannot, or will not destroy, or exterminate. And this in the very teeth of the declaration of the Great Teacher, who exhorts us

to "fear God who is able to destroy both soul and body in Gehenna." Mark the order, God will destroy the soul or life *first*, and afterwards the bodily frame with which the life was connected, thus symbolically unfitting it for future use or life.—Christ says, God is able to destroy the soul; the soul therefore is mortal: Landis insinuates, Not so, the soul is immortal!!—Reader, we call upon you conscientiously to decide in the fear of God, which will you believe? Christ or Landis?

If Christ had intended to convey an idea that there was such a thing as a separate conscious embodied entity that could suffer apart from the body, which was either the man himself, or could live while the man himself was dead, and thus counteract the teachings of Moses and the prophets; surely, if there be no contradiction involved, he was competent to teach it in intelligible words. But he has not done so; but the very reverse of this in the offers of life, and the threatenings of death, and the stress laid upon the resurrection of the dead. Therefore the dogma of an immortal soul, or of a soul separated from the body, is false.

Landis would seize the main pillars, or doctrines of the temple of truth, and bending forward with all his might, would pull the fair fabric of the Gospel into ruins, even though he himself should perish in the effort. And even after that, he would send his "immortal soul," Nero-like, to charge the ruin he has effected upon the very Christians who are laboring assiduously to shoulder up the noble edifice in its original purity, and to "maintain a conflict for the faith once delivered to the saints."

THE TRUE SOURCE OF LIFE.

"For as the Father hath life in himself, so hath he given to the Son to have life in himself." "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—John 5: 26; 1 John 5: 12; and 1 Corth. 15: 45–50.

The following points present themselves from these portions of Scripture, viz: Unoriginated, Independent and Endless Life

resides in God the Father *alone*.—By the gift of the Father, Endless Life resides in Christ.—Adam had not in himself, nor have any of his posterity by generation, or birth, endless life. Endless life, for man, is in Christ *alone*.—This life can only be perfected by a resurrection or translation.

1. *Unoriginated, Independent, Endless Life resides in God the Father alone.*

Such life must be located somewhere. In the nature of the case we can go no higher to find its source. God appeals to this attribute on solemn occasions, or to confirm his word.—"Truly *as I live*, all the earth shall be filled with the glory of the LORD." Numb. 14 : 21. "Say unto them *as I live*, saith the LORD God, I have no pleasure in the death of the wicked," &c. Here then, we have the highest source of life appealed to ; and of necessity, it must be unoriginated and independent.

II. *By the Gift of the Father, Endless Life resides in Christ.*

This, the first text affirms. "As the Father hath life in himself, so hath he given to the Son to have life in himself." "It pleased the Father that in him should all fullness dwell." Col. 1: 19. This fulness of life was not complete till his resurrection ; then "death hath no more dominion over him." Rom. 6 : 9. "Whom God hath raised up, [from the dead] having loosed the pains of death, because it was not possible that he should be holden of it." Acts 2 : 24. The anointed Jesus was begotten, or generated, of Mary, by the Holy Spirit of God ; and by the same Spirit was he "the first born from the dead." Col. 1 : 18, and 1 Peter 3 : 18 ; and now "ever liveth," and hath "the power of an Endless Life." Heb. 7 : 16.

III. *Adam had not in Himself, nor have any of his Posterity, by generation, Endless Life.*

The threatening of *death* is proof of this point. To threaten a being with death who had endless life—or, which is the same thing, had immortality—would show a lack of wisdom which we dare not attribute to the LORD our God.

Exclusion from the tree of life, "lest man should take and eat thereof and live forever, is proof positive he had not endless life in himself. On this point we have the plain and positive testimony of Paul that our proposition is true. We will now examine that testimony as presented in 1 Cor. 15 : 45 to 50. In the 44th verse he says, "There is a natural"—*psuchikon*—an *animal* "body," or person ; so the term "body" often signifies :

and in that sense this apostle uses it in other places. Chap. 5 : 3, he says, "I verily as absent in *body*," &c., that is, personally absent. Again, Heb. 10 : 10, he says, "We are sanctified through the offering of the *body* of Jesus Christ once for all." Surely our Saviour "gave *himself* for our sins." Gal. 1 : 4.

To return. The apostle affirms there is an animal person, and there is a spiritual body, or person. And that he is speaking of the entire person, and not of the body merely, is evident from the following part of his argument ; for he adds, "And so it is written, the first *man* Adam was made a living soul." Here is the proof that there is a natural body, or animal person. He appeals "to the law and the testimony," and that records that the first man was made an animal man—a living person : not an immortal soul—he says no such thing,—that would have destroyed his argument, which is to prove the first man, or Adam, was liable to corruption. The phrase "living soul," which Paul quotes direct from Genesis 2 : 7, never can prove that man had an immortal soul, any more than the same language can prove that all the fowls, fishes, cattle, and creeping things, have such souls ; for the same is said of them, Gen. 1 : 20 and 30, as is said of man, chap. 2 : 7. The original, in each of the three cases, is *nephesh hayah*—living soul : which expression puts the fishes, fowls, cattle, and creeping things, and man, all on a level, as to any natural immortality : one was just as much so as the other, and no more, in himself. The apostle's appeal, therefore, to this account of man's creation, shows that he regarded man, of himself, by creation, as a mere animal man ; and this he positively asserts in what follows : for he proceeds to say, "That was not first which is spiritual, but that which is natural," or animal. Here the apostle does clearly affirm, the first man Adam was not spiritual, but that he was an animal. Here is no indication of an immortal soul, or a spiritual nature, as some maintain, but the reverse.

We are perfectly aware that the advocates of an inherent immortal soul will be filled with horror, and cry out—"What! man a mere animal!" Yes, ye who would-be-"gods," hear it ; men are by virtue of their descent from Adam but mere animal beings, though the "father of lies" has tried ever since he tempted mother Eve to make them think they are gods—or, are immortal. "Ye shall not surely die," has ever been his motto : but Paul declares, they are natural persons—animal men ; and he affirms that to be the testimony of God by Moses.

But let us hear him further. "The first man is of the earth, earthy." Surely this is a fatal blow to those proud hearts who talk of their "spiritual, and immortal nature." Hold! says Paul, "the first man is of the earth, earthy," and "as is the earthy," [natural, or animal] "such are they also that are earthy:" or, such as have their descent from Adam. As a stream naturally can rise no higher than the fountain, so all born of Adam, the first man, are of earthly origin, or are only animal, tending back to earth again like all other animals. A mortifying reflection truly; and proud man—fancying himself a god, and claiming that he has a soul that is "a simple essence, uncompounded, immaterial, indestructible and immortal"—will of course make war on the apostle, just as soon as he sees clearly the drift of his argument. It is truly humiliating, after one has taken the seat of God, and claimed affinity to Him in immortality, to be made to know that all this self-exaltation is from the father of lies; and that man is by creation, or generation, only an animal, and destitute of a spiritual nature—that at best, he is only the highest order of animals, with a *capacity* for the development of moral qualities and the reception of a spiritual nature through another medium, which we shall soon consider.

The animal man, though his intellect may be developed so as to soar among the stars and tell their magnitude and revolutions, and to search out the secret things hidden in the depths of the earth, yet is, after all but an animal, and will "perish forever like his own dung," [see Job 20 : 7,] unless he comes to another source than himself for immortality; for, adds the apostle, "flesh and blood" [i. e. man by natural descent] "cannot inherit the kingdom of God;" and for this plain reason—that kingdom is everlasting, and man by creation or generation has no principle of perpetual existence in him; hence must gain it from some other source, or cease to be in the universe of God like any other mere animal.

To this let us add the fact, that man's *dominion* was over the animals; which imports, at his creation, he was himself an animal but of the highest order; otherwise there seems an inappropriateness in the language of scripture, and in the design expressed in creation. "God said, let us make man * * * and let them have *dominion* ever the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth:" Gen. i : 26.

Compare this with Ps. 8 : 4–8, "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the sea." This goes to show man was in his proper sphere, as ruler over other animals; and that was his standing, till such times as further developments could be made of him, or some other qualities should be added by trial, or otherwise, which should fit him for a higher sphere than that of a mere animal.

Further,—That man was a mere animal, though of the highest order, and capable of developments which the subjected animals were not, is evident from his trial. That was the trial of an animal: it related to food—to *eating*. He was placed in Eden, and bid regale himself, or gratify his nature by eating freely of all the fruits of the garden save one. Of that one he was not to eat; that prohibition related to him as an animal, and was evidently designed to bring out, or produce, a quality which he had not by creation, because such a quality cannot be created. It is not an entity, nor anything that can be created; it is an attribute, and must be produced by some cause whereby there is trial. Man, at his creation, was capable of no higher trial than that of an animal; so the test was, *to eat*, or *not to eat:* that was the test, and was suited to man, as one put in dominion over other animals. By this test, if obedient, he might advance in the scale of being, and approach to the attainment of a spiritual nature, which previously he had not. In the trial he failed, and fell under complete subjection to the animal nature with which he was created; but God provided another medium to bring in a spiritual nature, or to produce a spiritual development; that is, He provided a "second Adam," whose origin was not of the dust of the ground, but heavenly, though united to and become one with "flesh and blood;" for the "Word"—Logos—"was made flesh and dwelt among us;" or, because those to be delivered "are partakers of flesh and blood, he also himself likewise took part of the same;" thus taking hold on our animal nature, that we by taking hold on his spiritual nature, by faith might have produced in us a spiritual nature, and thus attain unto holiness, immortality, endless life. This leads us to say—

IV. *Endless life for man is in Christ alone.*

Thus John speaks in our text, 1 John 5 : 12, "He that hath the Son hath life; he that hath not the Son of God, *hath not life.*" In the previous verse, he affirms, this is the record, [that we are called to "believe," viz :] "that God hath given unto us eternal life, and this life is in his Son :" and he declares the rejection of this record is to make "God a liar." Yet, alas! how many professed Christians—ignorantly, we hope—do deny, *in fact*, the truth of this record, and claim they have endless life, or which is the same, immortality, without regard to Christ.

Let us now examine the apostle's argument as to the means by which the spiritual man is produced. He informs us it is by the second Adam. "The last Adam," says he, "was made a quickening spirit"—or life-giving spirit. "That was not first which is spiritual, but that which is natural," or animal; "and *afterward* that which is spiritual :" * * "the second man is the Lord from heaven," or of heavenly origin. As the first was from the earth, earthy—a mere animal, and not spiritual—so the second is from heaven, begotten by the Spirit of God; so that in him dwelt divine or spiritual life, the principle and source of immortality and endless life.

Now we begin to see the need we have of Christ and the value of him to a perishing world. Whatever intellectual or moral qualities may be manifested by any descendant of Adam the first, there is no approach to a spiritual nature, nor to immortality and endless life, till a union is formed with the second Adam, who is of heavenly origin. Out of Christ there is nothing but corruption and death—extinction of all sense and consciousness, or to perish like the beasts. But in Christ is life and immortality. Refuse and reject him, you perish; utterly, totally, and forever. Come to him—be united to him as the branch to the vine—live upon him by faith, and you are a "new creature" —a "spiritual nature" is developed—the man is begotten of the Spirit, and now has spiritual senses, which he had not before; he now sees spiritual objects; knows and loves God, which he did not before, however much his intellect might have been convinced there was a God. "The natural"—*psuchikos*—the animal "man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned;" and that discernment he has not, and cannot have, till he has a spiritual nature imparted, which

can only be done by a union with Christ, the second Adam, and head of the spiritual creation. Hence, the first thing required by the gospel is, faith in Christ, in order to the new birth and the development of spiritual senses. The highest attainments in what are denominated moral qualities cannot produce this development, nor bring a soul of man out of his mere animal condition, or save him from perishing, unless he is united to the fountain of endless life that God has opened in his Son. A union with Christ or endless death must be the portion of all that proceed from Adam, who was of the earth, earthy. United to Christ, and abiding in him, as the branch abides in the vine, we shall not only have a spiritual nature—or be "partakers of the divine nature"—but our "vile body" will ultimately be changed; for, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," saith Paul. "We"—Who? All men? No. Who then does Paul mean by "we"? He tells us verse 50, "brethren," and verse 58, "my beloved brethren." This leads us to say—

V. *This Endless Life can only be perfected by a Resurrection or Translation.*

The apostle had clearly stated this fact in the previous part of this chapter, when he said, "If the dead rise not, then is not Christ raised; "and of course there is no fountain of endless life; "then they also which are fallen asleep in Christ are perished."

All future life turns on the reality of the resurrection. Without that, all are lost—all are perished who have died; and "we, who have hope in Christ, are of all men most miserable;" because now we suffer and deny ourselves such pleasures as mere animal men delight in; and, doing all this in hope of a future and endless life, we are losers, if there is no resurrection of the dead. Yes, saith the apostle, "if the dead rise not, let us eat and drink"—enjoy ourselves as animals—"for to-morrow we die," and that ends all our hope. But, he affirms, the dead will rise, and the living in Christ be changed. "Behold, I show you a mystery,"—a secret—"we shall not all sleep"—or die—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "We." Who? All men? No. The apostle has clearly distinguished between those of whom he speaks and other men, verse 19, "If in this life only we have hope in Christ, we are of all men most

miserable." Thus we see, the apostle means, by "we," a specific class of men, viz: those "in Christ"—or those who by faith are united to Christ. Such, if dead, will be raised incorruptible; or, if living, will be changed to incorruption: "for," he adds, "this corruptible must put on incorruption, and this mortal must put on immortality." This is the only way immortality is to be received or that endless life can be perfected; and "so," the apostle continues, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory." Then is the work perfected, and eternal life is entered on; for they cannot "die any more," but are glorified in their head, "Christ, who is our life."

INFERENCES.

1. Out of Christ, men will utterly perish like the beasts.—Having no higher nature than that derived from the first Adam, they are of the earth, *earthy*—not heavenly—not spiritual—not immortal—no endless life.

2. Those who do have victory over death—who are delivered from its sting, and from its victory—attain this triumph through "our Lord Jesus Christ," and give "thanks to God which giveth us the victory."

3. We who have believed in Christ, and have hope towards God for such a deliverance and salvation, have abundant cause to be steadfast and immovable, always abounding in the work of the Lord, forasmuch as we know our labor is not in vain in the Lord: "the end is life eternal" to all such as "have their fruit unto holiness." Let us endure as seeing Him who is invisible, for "we shall reap in due time, if we faint not."

WE ARE GLAD OF THAT.

THE Editor of the *Gospel Banner*, in reply to a question put to him by "B. Beals," of Poultney, Vt., says: "I do not believe in Geo. Storrs' idea of the non-resurrection of the wicked."

Now "we are glad of that," not because we wish any man to be in error, but because we do not wish to be identified in any way with sentiments such as those advocated in the reply of

that editor. He says, "There are *three* classes recognized in the Scriptures—*two* of them under law, denominated *righteous* and *wicked*, and the other, a class not under the law, therefore neither righteous nor wicked." In this *third* class he places *all infants;* and they are destroyed, with all the others of this third class, and have no resurrection. It seems under the Gospel he regards none as righteous or wicked except such as have been "*immersed*" in water; because there is no other way to come into a covenant relation to Christ, and none but such as violate that covenant are "*the* wicked;" and such wicked are to have a resurrection, but he don't "believe in Geo. Storrs' idea of the non-resurrection of the wicked." We are glad he has cleared himself of all connection with our *idea* on that subject, and many other topics. The positions occupied by him are none of ours, all may be assured, but we shall enter into no controversy with him, or any other who takes such ground as he does. We know too well the exclusive and denunciatory spirit of that "class" of professors.

INFANT SALVATION.

IT seems that some persons, for lack of better arguments, have set themselves to frighten people from the view of the resurrection the EDITOR of this Magazine maintains, by insisting that it embraces or leads to the denial of the salvation of infants. So far as we are concerned, we regard the statement false, if not malicious. We do not wish to be wise above what is written. The Scriptures do not address themselves to infants, for the obvious reason, they are incapable of understanding such address.

We maintain in regard to all adults, or such as have come to years of understanding, their revival into life, from the dead, depends on their receiving and having the Spirit of God dwelling in them; because it is by that Spirit, *alone*, any of Adam's posterity can have life again, after they have lost the life derived from him. The resurrection life is a new life, and comes only by the second Adam, who is "the resurrection and the life." As the second Adam, Jesus Christ, has "power over all

flesh," so He "*quickeneth whom He will.*" The adult who believes in Him has "everlasting life, and I will raise *him* up at the last day," saith Jesus. If, in addition to this, He "*will* quicken" all infants into life eternal, at the last day, who shall say He cannot or will not? May He "not do what He will with his own?" Shall it be said, by presumptuous man, that He, who has "all power in heaven and in earth in his hands," cannot, if "He will," put his Spirit in "little children," and raise them up to life eternal? Must infants perish because they *cannot* believe? An exclusive water immersionist, says, they cannot be baptized, because "believers only are entitled to that ordinance." Must they, also, necessarily perish because not believers? Let who will take such position, the EDITOR of this Magazine does not take it, nor believe it: he regards it as a blasphemous position—an attempt to tell what our Lord and Redeemer cannot, or must not do. Again, we ask, May He "not do what he will with his own?" and has He not "power over all flesh?" and if He "quickeneth whom He will," how does any one *know* that He will not give life eternal to "little children?"

If it be said, "there is no promise of it in the Bible;" it may be answered, there is no declaration against it there. So the matter is left wholly in the Redeemer's hands, to do as "He will" in the matter; and we think there are very strong indications that "He will" give to some of them, at least, a part in "the kingdom of heaven." But we have said enough for once; we may say more hereafter.

A GROVE MEETING.

SINCE our last issue, the EDITOR has attended a *grove*-meeting of several days, in New Jersey, some eight miles from Freehold, and about sixty from New York. No preaching on life only in Christ had ever been heard in that vicinity; but the people had learned through CLARK NEWMAN, formerly a Protestant Methodist Minister, there were those who held some peculiar ideas about man's nature and destiny, and many wished to hear on the subject. To this end Mr. Newman encouraged them to prepare the ground in a fine grove, where they might hear.

Saturday and Sunday, multitudes came out from far and near. Sunday, crowds were on the ground—some three or four thousand, probably. The great majority manifestly came to hear, and gave deep attention to the word. Among the assembly were Judges, Lawyers, Doctors, and various professional men, who gave earnest heed to the things spoken.

When it is considered, this meeting was held in a new place, and several miles from any villages, with all manner of evil reports put in circulation against us, it must be considered a most decided success. We left the place deeply impressed that the meeting was not unlike those which Jesus sometimes had for "three days" in "a desert place." There were none of the formalities of what is called "Camp-meeting," but the seed was sown, and committed to God. On leaving that grove, we felt the "parable of the sower," uttered and explained by the Saviour, would have a fulfillment among those who heard. We rejoice in the thought, that while some seed "fell by the way side," &c., "some fell into good ground," and will bring forth fruit, "thirty, sixty, or an hundred fold."

For the maintenance of order on the ground, very little was needed, for the most part; and Mr. Newman showed a perfect knowledge of human nature, in the wise and successful method he adopted to that end. Attempts to force order, on such occasions, seldom succeed. It is not best to exact or expect too much; but give some liberty of action, and let all understand, the character of each is at stake, to conduct themselves with propriety. Such was Mr. Newman's course, and it succeeded well.

Some ten days after this meeting, the EDITOR was called some forty miles into New Jersey to attend a funeral, and spoke of Jesus and the resurrection through Him, to many who had never heard life taught on this wise before. The people gave earnest heed to the things spoken.

THE CALL TO IOWA.—There have been some additional pledges since our last issue. Several friends in Keokuk Co. have promised aid to the amount of $15, and one in Lyons city $5; making the whole sum now pledged $60; or 12 shares of the 40 first proposed.

BAPTISM A COMMAND.

BY G. B. STACY, RICHMOND, VA.

THERE are three instances on record in which baptism is placed before repentant sinners as a command. On the day of Pentecost, Peter said, "Repent, and *be baptized* every one of you, for the remission of sins; and you shall receive the gift of the Holy Spirit." Again, it is recorded that he commanded Cornelius, and his associates, "to *be baptized* in the name of the Lord:" and Annanias said unto Saul of Tarsus, "And now, why tarriest thou? Arise and *be baptized*, and wash away thy sins, calling on the name of the Lord."

These are the only three instances, we remember, where baptism is commanded. As a command, however, it does not require the performance of a positive act; but simply that the individual become the passive subject of an act performed by another: in other words, it commands submission, rather than performance.

There can be no question but that an immersion in water is required by, and in the command. But it is equally evident that a mere immersion in water does not meet the requirement of the institution. The ordinance has a meaning—an import—a doctrine. Hence, *an immersion in water becomes baptism only when the subject thereof submits to it for the purpose of personally realizing the doctrine taught in, and by it.*

We ask, then, what is the doctrine taught in, and by the ordinance of baptism?

Our first answer is found in the language of Jesus when referring to his death. He said, "I have a baptism to be baptized with; and how am I straitened till it be accomplished." Thus he (Jesus) teaches that baptism is neither more nor less, than a *voluntary submission to death.* Hence the apostle reasons, "Know ye not that so many of us as were baptized into the Christ, *were baptized into his death;*" or were thus conformed to the image of his death, it being the mould, or "*form of doctrine,*" into which you were voluntarily cast, or delivered. We need not multiply quotations to prove that the baptism, to which we can voluntarily submit, in obedience to the command, is a *burial "into death."* And I submit, that our becoming the subjects of the one baptism by which we may become "members in particular" of the "one body," is contingent upon our voluntary baptism "*into His death.*" Hence the argument, "For if we have been planted together in the likeness of His death; *we shall be also in likeness of His resurrection;*" because "the quickening Spirit" operates in the grave, and on the dead. It is thus alone He can meet the children of men. They must, by conformity to the image of his death, acknowledge themselves lost—devoid of life—dead: and by their submission to this His requirement, come to Him *that they may "have life."* And it is only they who come to him that he can save, or give life unto.

Obedience here evidences the fact that the obedient have counted the cost of the Christian profession; and therefore they submit publicly to this ordinance, as a confession of their faith in Him, and to Him. It involves a voluntary renunciation of the world, the flesh, and the devil; in other words, of all derived from Adam: that is, it is a crucifixion of "the old man, with his affections and lusts"—a burial "into death."

The personal obedience of Jesus to the law, was due by him thereto, as "the Son of Man;" and was in no sense performed on our account. But his triumph over death was performed on our account, and, therefore, in death he meets us. Hence the necessity that we should prove our faith in him by a voluntary baptism into his death. When our personal obedience has thus brought us to him, as the destroyer, or abolisher of death, He, "the Spirit," baptizeth us into his own body.

We conclude, then, that *Spirit baptism is that by which the essential relation of Christians to their living head is established.* But that the performance of it is dependent upon voluntary obedience to the form of doctrine set forth in water baptism; and teaches us that it is not simply "the putting away of the filth of the flesh; but the answer of a good conscience toward God"—not simply "the washing of regeneration, (but) the renewing of the Holy Spirit," which is requisite to constitute us sons of God.

QUESTIONS ON BAPTISM, ETC.

BY FRANCIS MALCOLM, CANADA WEST.

I HAVE seen a copy of the EXAMINER, and feel highly pleased, not only with the matter it contains, but also with the principles on which it is published. Indeed, I consider a paper from which every thing is excluded, except the views of the *Editor*, as being of very little use in the promulgation of truth.

I feel pleased that you have given place to the different articles on Baptism. Good may result from such a careful and candid investigation of the subject. I would propose a few questions, the answers to which, I think, would not fail to interest, and perhaps profit, many of your readers.

1. What is the baptism of the Spirit?
2. Are Christians of the present day baptized with the Spirit?
3. Can it be shown, from the Scriptures, that the general belief that the Christian graces, faith, hope, charity, &c., are the work of the Spirit, is correct?
4. If they are, how does God reward *men* for work that He does himself?

5. Is not baptism taught in the New Testament as a Christian duty? and how does that agree with the idea that it is the Spirit?

RESPONSE TO THE FOREGOING.—"1. *What is the baptism of the Spirit?*" To this question, we answer in general, It is to *receive* the Holy Spirit, communicated by Jesus Christ. John the Baptist saith of Jesus, "He shall baptize you with the Holy Spirit." Jesus, after his resurrection, in an interview with his disciples, "Breathed on them, and saith, *Receive* ye the Holy Spirit." On another occasion, He said, "John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." The baptism of the Spirit did not take place till after Jesus was glorified, or till He ascended to heaven: thus John the Evangelist teaches, according to the words of Jesus, chap. 7: 38—"He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters."—"This," saith John, "spake He of the Spirit which *they that believe on him* should *receive:* for the Holy Spirit was not yet given; because Jesus was not yet glorified."

"2. *Are Christians of the present day baptized with the Spirit?*"

In answer to this inquiry, we remark—It seems impossible for a man to be a "Christian" who has *not received* the Spirit. Paul saith, "Ye are not in the flesh, but in the Spirit, if so be *the Spirit of God dwell in you:* now if any man have not the Spirit of Christ, he is none of his." *** "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by *His Spirit* that *dwelleth in you.*"—Rom. 8: 9, 11. Also, see 1 Corth. 12, 13, "For by one Spirit are we all baptized into one body." That one body embraces all that are truly "Christians," and it is "the body of Christ:" v. 27. Please see the article on "The Essential Baptism," in the EXAMINER for July, pages 217–222.

"3. *Can it be shown from the Scriptures that the general belief that the Christian graces, faith, hope, charity, &c., are the work of the Spirit, is correct?*" "4. *If they are, how does God reward men for work He does himself?*"

We have put these two questions together. "Faith" cometh by hearing: it is founded on testimony: that testimony is the word of inspiration, or the word which the Spirit of God inspired men to speak or write. Hence two agencies are concerned

in it. God's first; man's second. The free Spirit of God is always first: the free reception by man is secondary. Without the first, faith has no soil to take root in. Without the last, the grace or Spirit of God is bestowed "in vain." "God worketh in us," we must "work out:" and God does not "reward men for work He does himself," except as man receives, appropriates, and actively works "together with Him." "Without me, ye can do nothing," said Jesus. "Through Christ strengthening me, I can do all things," said Paul. "What God hath joined together, let not man put asunder." We "receive the Spirit by the hearing of faith," Gal. 3: 2. "The fruit of the Spirit is love, peace, joy," &c. Gal. 5: 22. The *tree* is first received and planted, before these fruits grow: hence they flow from a believing reception of Christ and the promised Spirit; and the entire "reward" is a "*gift* of God," *viz.:* "eternal life, through Jesus Christ our Lord." Rom. 6: 23.

"5. *Is not baptism taught in the N. T. as a Christian duty? How does that agree with the idea that it is the Spirit?*"

If baptism "with water" is the "*essential* baptism," when, where, and by whom is it "taught as a Christian *duty?*" If "taught as a Christian duty," it must be shown to be a *command* of Christ, who is the FOUNDER of the Christian dispensation. It will not meet the case to say, Peter commanded it on the day of Pentecost, and at the house of Cornelius; for in both those instances the question may arise, whether he did not overstep his commission, or misunderstand it, in that matter; for it is clear, he did not understand our Lord's commission, "Go ye into all the world, and preach the Gospel to every creature," else he would not have needed a new revelation, after the day of Pentecost, before he would obey the commission, as is evident from the vision his MASTER gave him, to remove his Jewish superstition, Acts 10: 9–16. It is also evident, Peter was not free from his Judaism; he had not passed out of the *transition* state, entirely, when the transaction of baptizing with water was performed at the house of Cornelius; for Jesus had informed his disciples, after His resurrection, that "John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence;" showing, the baptism of the Holy Spirit was, at that time, future, and was the true *Christian* baptism. Of baptizing with water, Jesus said nothing, except that John did it, in the transition state from Judaism to Chris-

tianity proper. At this point the new dispensation is to be opened in its fullness, and Jesus speaks of only the "*one* baptism" as belonging to it—"Ye shall be baptized with the Holy Spirit:" that is *the* Christian baptism. Peter did not fully comprehend this fact till after the transactions at the house of Cornelius. There he was taken by surprise, for the baptism of the Spirit took place before he had said anything of water; and he had supposed water was essential before the Spirit could be given, as is evident from his words on the day of Pentecost, when he told his hearers to "be baptized, *and* ye shall receive the gift of the Holy Spirit," showing that he then supposed it necessary to be baptized with water *in order* to receive the Holy Spirit; but his Master corrected him in this matter by a direct act, at the house of Cornelius; thus showing that water baptism was superseded by the baptism which constituted the peculiarity of the Christian dispensation, at its full development; the baptism which John pointed out as the work of Christ, and which Christ had told his disciples should come on His followers. Peter's act, therefore, in "commanding" water baptism, *after* Cornelius and others had "received the Holy Spirit," was clearly without divine authority, and it seems likely he never practiced it again; for afterwards, in his defence of himself in going to the Gentiles, in rehearsing the transactions of that time, he says, "The Holy Spirit fell on them as on us at the beginning; then *remembered* I the word of the Lord, how He said, John indeed baptized with *water;* but ye shall be baptized with the *Holy Spirit.*" Peter had forgotten this teaching of his Master, and now has to be taught anew, or have it brought to his remembrance.

It is undeniable that the baptism of the Spirit is *a* baptism of the Christian dispensation; and as this dispensation has but "ONE *baptism,*" water baptism cannot be that "*one.*" To us such a conclusion is inevitable; and though difficulties may attend the subject, the Spirit baptism cannot be set aside, without a virtual denial of the testimony of John the Baptist and Christ himself. Nevertheless, if any think water baptism is *their* "duty," let them satisfy their own convictions, but see that they do not judge *others* in the matter. On no other ground can union be maintained.

While some admit, "the Spirit baptism is that by which the essential relation of Christians to their living head is established," they maintain, water baptism is essential to the reception of the Spirit. This position not only makes *two* baptisms essential, but is disproved by the case of Cornelius and those who heard the word at his house; for the Spirit baptism came *first;* thus demonstrating, it is not "contingent" to nor "dependent upon" water baptism.

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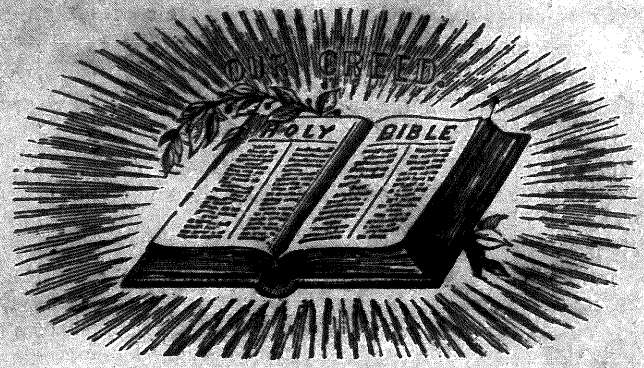
DECEMBER.

Vol. XIII. PUBLISHED MONTHLY. 1860.

BIBLE EXAMINER.



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The January number for 1861, will be out by the 25th of this month; but will not be sent to any except such as have signified their intention to continue their patronage. If, therefore, you desire to make sure of the *entire* volume for the coming year, you must remit the subscription price ($1) immediately, as we wish to issue no more copies than to supply actual subscribers.

CHARLES H. SUTTON, Philadelphia Co., Pa., Nov. 7th, writes:—

THE EXAMINER for 1860 is drawing to a close; and your article on page 357, reminds me that I owe something to the cause of *the truth* advocated by its EDITOR. I like the independent course you have always pursued, "*though some have predicted it*" (The Examiner) "*is killed.*" I hope their predictions will not be verified. I cannot see why any one should find fault with it; both sides of the question on "baptism" have appeared in its columns, which should satisfy *all* its readers that its "EDITOR" is not so *narrow-contracted or one-sided* as some seem to be. As an individual, I believe *immersion* is the proper mode, and commanded by Christ: but shall I judge for another? God forbid! To God alone he is accountable. I hope you will meet with abundant success, and be able to publish it without embarrassment. I cannot spare it; so please find enclosed $5 for one copy for 1861, without a "*premium.*"

DR. J. O. ORR, Canada West, writes:—I am perfectly satisfied with the "EXAMINER," and subscribe more and more to its soul-cheering teachings. My whole "living soul" triumphantly drinks in the truth of "Life only in Christ," and also of his Second Advent being near at hand—even at the door. Your article upon "Definite Time," in the EXAMINER for November, ought to satisfy. And my reason for being satisfied is this, The knowledge of even the *moment*—let alone the year, the day, the hour—could not advance my ticket of admission into that holy rest, nor, for one second, arrest the blandish temptations of the wicked one. Go on scattering the clouds which crumbling popery first spread over the truths of the Gospel. The apostle Paul observed that coming "mystery of iniquity!" May our Shiloh soon come, and disperse forever the followers of "*Thou shalt not surely die,*" and robe us with IMMORTALITY.

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BIBLE EXAMINER.

"THIS IS THE RECORD, THAT GOD HATH GIVEN TO US ETERNAL LIFE, AND THIS LIFE IS IN HIS SON. HE THAT HATH THE SON, HATH LIFE; AND HE THAT HATH NOT THE SON, HATH NOT LIFE."

Vol. 13. DECEMBER, 1860. No. 12.

PSUCHE: OR MAN A UNIT.

A LETTER TO R. A. FYFE, D. D., CONTAINING STRICTURES ON HIS LATE ESSAY, ENTITLED, "THE SOUL AND THE KINGDOM."

BY F. MALCOLM, INNERKIP, C. W.

Dear Sir:—I by no means propose to assail your positions in detail; that would be by far too tedious a task for me. I intend merely to state my exceptions to your reasonings in certain special passages, and to submit my own views on the points at issue.

It may be you will find fault because I have commenced by reference to the Old Testament, since you have not made the least reference to it; I, however, make no apology for commencing with the only account we have of the creation and constitution of the creature man; indeed, I know not but I might justly view you as reprehensible for evading the slightest notice of that event; knowing, as I think you must, that our appeal is to the Mosaic narrative, I cannot see how you can be justified in ignoring it, in an inquiry into the nature of man.

Is it not strange, as all derive their information from the same source, that such opposite views should prevail respecting the nature and constitution of man; you, for instance, holding it to be susceptible of proof, both direct and indirect, that the New Testament teaches that man has somewhere about him what you are pleased to designate "a wonderful something called Soul," so distinct from his body that it can live independent of the body; that it is, indeed, immortal, while the body, being dust, returns to dust; you viewing it thus, I say, while it appears to me very evident that both the Old and New Testaments teach that the creature man, all of him, is pronounced mortal by God himself, in language unmistakably plain, and, being dust, returns to dust; for instance, where it is said in the record that

Adam died, there is not the slightest reason to believe that there was anything about him that survived, but every reason to believe that whatever constituted Adam, *that* died; and surely, the soul, whether distinct from the body in your sense or not, was not only a part, but the most important part of his constitution, and was the principal, if not the sole accessory in his sin. The very supposition that the far more important part of him still lived, after he was pronounced dead, may, with great propriety, be pronounced an egregiously preposterous assumption.

You say (Essay, p. 10), "Throughout the word of God, it is this wonderful something called soul, which is represented as sinning." Then where, I demand, is the justice in inflicting the penalty for sin on the body, which, viewed as an entity, without "life, intelligence, or sense," cannot sin, while the soul—the sinner—is allowed to escape?

Your topic for discussion is, "*The New Testament teaches that the soul is something distinct from the body.*" This is your title. Why the *New Testament?* Why not the Bible, or some term comprehending both Testaments? Does the New Testament teach differently from the Old? the very terms of your title imply that you are in some hesitation about this. It is, at least, as if you should say, I will prove that the New Testament teaches it; I am not so certain about the Old; it must be confessed its language does sometimes, especially in narrating the creation of man, seem to favor the notion that man, as well as other animals, is one simple being. "The Soul is *something*," you say, but what is it? is the question; and though you tell us not here, you do afterwards tell us, very distinctly, that the Soul is a living, intelligent, sentient being; and though you do not say what the body is, it is, of course, clearly implied that it is a being void of life, intelligence, and sense; and herein lies the distinction you plead for; the Soul possesses these three attributes, the body does not, and so evidently is this the case, you say, "it lies upon the surface of the whole system of revelation." Why then not put revelation instead of New Testament in your title? Of course, the system of revelation commences with the first chapter of Genesis; if your dogma lies on the surface of the whole system of revelation, by putting *revelation*, or *Bible*, or *word of God*, in your title, instead of New Testament, you would not have betrayed misgivings. The truth is, the Old Testament does teach, very expressly and distinctly, that *man is a unit;* but after the narrative of his creation, we have no more express teaching about the matter,—as you say is the case with many things which are very evident,—the Holy Spirit takes for granted, and does not attempt to prove formally that man is a unit. Though you had proved that the Soul is something distinct from the body,—that it is a being having life, intelligence, and sense,—you would have accomplished but little. The Soul might be distinct from the body,—it might be a being endowed with life, intelligence, and sense,—and yet be destined to die with the body, or at any future time, according to the pleasure of its Creator. Unless it could be proved to have inherent immortality, or the promise of God that it shall live forever, your labor is utterly unavailing.

In Gen. 1: 26, we are informed, "God created man in his own image." Here is no countenance to the notion that man is composed of two distinct entities, one of which can live for thousands of years, yea, and actually has, in innumerable instances, lived well nigh six thousand years in happiness or misery, while the body in which it once dwelt lies in the dust.

It is granted, however, the soul is distinct from the body, that is, the intellectual and moral nature of man is distinct from his animal nature, but not as two entities, which can live separately, for we might as well think of the body living without the breath, or the blood, as of the soul living without the body.

The next item of information we have of the creation and constitution of man is Gen. 2: 7, viz.: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here is no intimation of a plurality in the constitution of man; nay, his unity is still more distinctly expressed than before. After being formed of the dust of the ground, and even after the breath of life was breathed into him, he is pronounced a unit—"a living soul." Tell us, Dr., was this "living soul" what you call *the soul?* Then where was the body? Whatever it was before the breathing, it was void of life; after the breathing it became—what? a mortal body and a never dying soul? No, but simply "a living soul!"—a man!

Well, we are informed this "living soul"—this creature man, received from his Creator a command not to eat of the fruit of a certain tree, and also a threatening in case of disobedience. We are told the Lord God commanded and threatened the man—the "living soul;" but was it the whole man that was addressed? Who can doubt it? Will the Dr. say it was only the body that was addressed? Assuredly he will not; no one can fail to be convinced that the term "*the man*," and the pronoun "*thou*," in both the command and the threatening, were meant to comprehend all that constituted the "*living soul*"—the creature man.

Again, this "*living* soul" did eat of the fatal fruit, and so incurred the penalty; sentence was pronounced; it was, according to the penalty—death. Will the Dr. shew cause why the

whole "living soul" should not be comprehended in it? I am aware he will say the penalty, as applicable to the soul, was spiritual and eternal death. But let him look at the terms of the sentence, viz.: "*dust thou art, and to dust shalt thou return.*" Surely, the Dr. might be appealed to if it be not a natural, and even a necessary conclusion, that the kind of death in the threatening and in the sentence were the same. Will he, or will any one, dare to question it? I assume it then to be beyond dispute that the death threatened to Adam, and to which he was sentenced, was temporal death, or the *returning to dust* of the whole "living soul." This very death Adam ultimately died, and so have all his posterity; it is called *temporal* death, but it would have been *eternal* death but for the interposition of Jesus Christ, the Life Giver, who gave himself a ransom for all, "that whosoever believeth in him might not perish (die), but have eternal life."

The Mosaic account of the creation of man, then, ignores the dogma that he consists of two distinct entities; in truth, though in certain respects the creature man is constituted very differently from any other creature of God, as far as we know, in this respect, he differs not from any of them;—he is just as perfect a unit as a horse, or an ox. Moreover, I hesitate not to say, it is extremely questionable if ever God created a being with two distinct entities, the one of which could live thousands of years after the other was dead; it seems an impeachment of His wisdom to suppose he created man so. What could be the reason (with reverence be it asked) for consigning the body of Abel to the dust for six thousand years, while his soul has been all the time basking in the sunshine of heaven? Why might not the whole man have been delivered from death as well as the soul? Would not Jesus Christ have had at least as much glory in saving the whole man from death, as in raising the body from the grave? And as to the wicked, might not their whole being have gone to where the wicked cease from troubling till at least the general judgment? would not the eternity remaining be long enough for them to expiate their foulest crimes?

I cannot help being surprised to find you, on page 18, referring us to the heathen notion of the immortality of the soul. If the belief of the heathen that the soul remembered, reasoned, &c., after death, and that it flitted through hades, a shade, or phantom, is to have weight with us in deciding whether the soul is immortal, then we may find it convenient to consult the heathen as to the correctness of many others of our religious opinions. When I found you quoting, with apparent approbation, Grotius, saying, "the souls of men remain alive after they are separated from their bodies, which is a most ancient tradition derived from

our first parents to all civilized nations;" and referring to Homer, &c., &c., for proof, how could I but exclaim, "who would have expected this from a Baptist!" It is, however, my persuasion that heathenism is the true source of the immortal soul theory; it is, at least, something different from New Testament teaching.

You remark further—"when a man calls for a clear and indisputable text, asserting the immortality of the soul, it is a sufficient answer to call for a clear and indisputable text asserting its mortality."

Now, we do not say that the very words "*man has an immortal soul*" must be produced; we admit that the doctrine might be asserted equally evidently in other words; it might be very clearly asserted inferentially; but we have not been pointed to one text asserting it either directly or by necessary inference. You must be aware we have one text with the very words "*mortal man,*" as if mortality were an acknowledged attribute of man. You have not one such, except it be the deceitful utterance of the old serpent, viz.: "ye shall not surely die;" this, it is allowed, is very express, and were it the assertion of a reliable agent, it would be unexceptionable.

The texts in Genesis, on which I have already remarked, we cannot but view as equivalent to an express declaration of man's mortality, from the lips of Him who cannot lie. Though it will involve somewhat of repetition, I cannot pass this without a few further remarks. The threatening, you are aware, is thus expressed: "in the day thou eatest thereof thou shalt surely die;" and we might well hold it to be "clear and indisputable," that the pronoun "*thou*" comprehended Adam, whether he was single, double, or triple. But, say you, spiritual death only could affect the soul. A mere assumption; God tells us, "clearly, and indisputably," that the death wherewith he threatened Adam was that which involves returning to dust; the controversy, then, is between you and God. We are told, Adam, though respited long, eventually died; Seth died; Enos died. Tell me not, the souls of those persons survived the death of their bodies. I ask, were their souls a necessary part of themselves? or were they men independent of their souls? If the souls of these persons were necessary parts of themselves,—if they were not men independent of their souls, then it might be pronounced "clear and indisputable" that when the word says Adam died, all that of which he was constituted died; and so with any one of his posterity. It is true, there never was a truth evident enough to be indisputable. There have been those who dared to dispute the very existence of God, yea, and their own existence. Though the evidence that man is mortal equals, or even exceeds in clear-

ness, that of any other truth, yet it is disputed! When God says, "Adam died," and you say, "incomparably the better part of him did not die," you do no less than flatly contradict your Maker, and that "clearly and indisputably," if anything can be so.

When anything is predicted of *man* in the word, assuredly the *whole man* is meant; it would be the grossest solecism to predicate anything of *the man*, while his body, or animal frame, merely is meant, and his soul, which, according to even orthodoxy, is incomparably the better part of *the man*, is completely ignored. I fearlessly assert, that when God addresses man in the way of command, exhortation, invitation, threatening, &c., he addresses the whole man; and if any part of him be understood to be especially addressed, *clearly* and *indisputably* it is his understanding part—his SOUL! Therefore, when God, addressing Adam, said, "THOU shalt surely die," if the soul be an entity, distinguished from the body, as you contend, by possessing *life, intelligence*, and *sense*, then it follows, as "*clearly* and *indisputably*" as any conceivable axiom, that his *soul*, yea, and his *soul only*, was addressed.

You give several specimens of what you call indirect evidence that the soul is distinct from the body. The fact that the word speaks of men, and of souls, being converted, appears to you strong evidence that men have souls, of course, souls that can live after their bodies are dead. "How could the soul be converted (you say) if man has no soul?" but here you shift your ground; it is not denied that man has a soul, but merely that it is what you hold it to be, nay, man, we tell you, *is a soul;* and for aught that we can see, or that you can prove, a soul according to our view, may be quite as susceptible of conversion as one according to your view. Our soul, be it known to you, has all the intellectual and moral faculties that yours has, and in equal perfection, too. "If a man (you say) has no soul, nothing more than an irrational animal, how can he be converted?" Thus you allege that we hold man to be on a level with the lower creation, even as to intellectual and moral faculty, and no doubt many of your readers will believe that it is so; but we challenge you to prove that a soul in your account has any superiority over one in our account, as to intellectual and moral capacity. Why might not a moral agent, such as we hold the creature man to be, be as susceptible of conversion as a being constituted as you view man to be?

You grant that Psuche, commonly rendered Soul, means "*person*," "*individual*;" and you are well aware such is its primary meaning. When, therefore, the sacred writers speak of saving the soul, they invariably mean the *person*, the *whole person himself*, yes, the soul we hold to be the *man himself*, his whole being. The man—the *whole man*—was lost, and the whole man needs to be saved; it is as certain that the *whole man* dies, as that the whole man is a sinner, and according to your own admission, the soul is in a special sense a sinner, (see your essay, p. 10). It is, you say, throughout the Scriptures, represented as sinning; shall the poor body, then, suffer the penalty, while the soul—"the wonderful something called soul," as you speak, escapes? Forbid it, justice! "Shall not the Judge of all the earth do right?"

In closing my remarks on this branch of the subject, I observe: if the soul is a distinct being from the body, of course the body is a distinct being from the soul; and the two beings are distinguished by their respective endowments; those of the soul being, you tell us, are life, intelligence, and sense, and, by consequence, the body is distinguished from the soul by its lacking these. It has, however, a very materially distinguishing endowment, viz: it is *material*, the soul is *immaterial*, the body is dust, the soul is spirit, and that is—what?

If, indeed, the body be destitute of life, intelligence, and sense, it is an important question, how can it be viewed and treated as a criminal? Surely, magistrates, judges, and juries, act an unwarrantable part; they try, judge, and condemn the body being to fines, imprisonment, or to death. I suppose it is understood by these officials that the soul, while in partnership with the body, somehow furnishes it with a portion of its distinguishing attributes sufficient to render it responsible! There is, at least, a difficulty about the matter; would Dr. Fyfe reflect upon it, and endeavor to unravel it to us? in the meantime, I can come to no other conclusion than that the said officials invariably hold to it that *man is a unit;* and were the thick veil of prejudice removed from the understanding of the inquirer, the fact that he is so would immediately burst upon his astonished vision with irresistible splendor.

It would be impossible to point to two terms in language more definite and unequivocal than the terms life and death; the ideas which they are used to express are universally held to be of the greatest importance to animated existences,—the one expressive of the greatest good, the other of the greatest evil that can possibly affect such existences, especially the intellectually and morally endowed creature man. This being incontrovertibly the case, the terms are necessarily plain and obvious; to view them as expressive of the most momentous ideas conveyed in a revelation from heaven to men, and yet hold them to be of such dubious import that it puzzles a D. D. to settle their meaning, is no less than to impeach the wisdom and goodness of the blessed God

He sets life and death *before* men, doubtless in such plain terms that they cannot possibly mistake the one for the other.

These terms, however, obvious as their meaning is, have evidently perplexed you not a little, and you have, in your three chapters, been at much pains to make it appear that they have a great variety of meanings. You speak rather contemptuously of those who say "the words are carefully defined, and fully understood by those who use them," and who imagine they settle all controversy on the subject by the conceited little motto, "life not death," or "death not life." Verily, when I see the desperate effort you make to get rid of the plain meaning of these important terms, I know not how to exculpate you from the charge of "darkening counsel by words." If what you urge be just and applicable, when we meet the term life or death in the sacred page, we should not know what meaning to attach to it. When God said to Adam, "thou shalt surely die," He may have meant, "condemnation shall fall on thy soul," or "thou shalt be alienated from God," or "thy mind shall be filled with darkness and shame," or "thou shalt be subjected to all the other evils which accompany sin," or "thou shalt finally sink into hell, there to be tormented in flames eternally," for the glory of God and the good of the universe! Is it a question whether any of these be the true import of the death threatened? Nay, Dr., I maintain it matters not though the term death had a thousand figurative meanings, the terms of the threatening, compared with the terms of the sentence, decides beyond the possibility of a doubt the meaning of the term in the passages in question, and the man who cannot see it must have a thick "veil upon his heart."

But how can these perplexing words "life" and "death" be disposed of so as to save your theory? The little mottoes about which you make so much ado point to a grievous absurdity in your system, viz.: that the wicked die a living, or deathless death, eternally! That you feel in a difficulty is evident from the rather desperate means you adopt to surmount it. In your efforts to explain, you say, "We could not receive any new idea except by either using old words in new senses and combinations, or else by making and explaining new words." It is true, if we use certain words in a certain sense to express a certain idea, the same words cannot be used in the same sense to express a different idea; but I must confess, Sir, I cannot see why a new revelation might not be given, without either using old words in new senses, or making new words: for whether the one course or the other were resorted to, we should require a glossary, else there would necessarily be sad misapprehension regarding the revelation; but what has this to do with the question at issue?

Do you mean that God, in giving a revelation to Adam, had to use the term death in a new sense? Believe me, Sir, I have made an effort to comprehend your meaning, but I fear I fail. You have surely got into a "new region of thought," and though you may be expressing "new ideas" in "old words," you must be using them "in new senses." Depend upon it, Dr., death is the same to-day as it was the day that God sentenced Adam to return to dust; and it may be assumed that in every language on the globe it is expressed by a term so definite that it cannot be misunderstood.

Because Adam died not physically the day he transgressed, you assume the term death in the threatening must have been used tropically, but the unequivocal terms of the sentence decides against the assumption—"dust thou art, and to dust shalt thou return;" these terms express something else than a tropical death. It is vain to quibble about "*the day.*" Adam, by his sin, forfeited life, and was from that fatal moment liable to the penalty threatened. The fact that he was respited alters not the case, the awful penalty Adam paid in due time, and so have the millions of his race who have appeared on the face of the earth; they have gone down to the dust; and were it allowable in the case to use a common figure, their dust might be represented as laughing to scorn the vain attempts of D. D.s to make them out to be alive, either in conscious bliss or woe.

To illustrate your meaning, you select a class of eight words, among which are "baptism," "Christian," "gospel;" you say "they are all new words, and though we now know what they represent, once it was not so." Very true; and you might have had in your class of words the capital letter *I*, and the little words *you, me;* the same remark would have been quite applicable—"we now know what these little words represent, but once it was not so;" you might indeed have had in your selection of words the two capitals D. D., and still your remark would have been appropriate, "we now know what these capitals represent, but once it was not so."

"The very pith of the matter (you say) lies in the question whether 'life' and 'death,' when they refer to the soul of man, mean the same thing as they do when referring to the body." But, Dr., there is another question to settle before it can be proper to put yours, viz.: Do the Scriptures anywhere speak of "life" or "death" as referring to the soul separate from the body, or as referring to the body separate from the soul? Recollect, it is not *Adam's body died,* neither *Adam's soul died;* it is "ADAM DIED;" that is the invariable style in which the divine word conveys information of the death of its heroes; and with all its various readings and faults of translation, we find not an

instance in which the body of any one is spoken of as dead while his soul was alive; yet nothing is more prominent in the creed of the great mass of professed Christians. We shall be informed, in mournful tones, that our friend *is dead*, and be invited to his funeral; but, in all probability, he who performs the obsequies shall give the lie to the painful information, by assuring us our friend is alive, yea, more alive than ever before! I hesitate not to say, if the body be the less important part of the man,—if the soul be, as even the Orthodox universally admit, the incomparably more important part of the man, yea, the man proper, it is absolutely inconsistent with propriety of language to say "Adam died," if his body only died,—it would be a positive lie.

You, however, contend that the souls of both the good and the bad continue to live as distinct entities after their bodies are dead. The countless millions that have succumbed to the monster death, and who, for all that we can see, and according to the express testimony of the word of God, "are as though they had not been," you assume to be still alive somewhere, either enjoying or suffering; so that, in your view, Abel has already enjoyed nearly six thousand years of bliss, and Cain has suffered the same long period of woe. What a contrast! Was the moral difference between the two agents really such that a rational being could look on the contrast, and say, "it is equal?" could he say, here it is manifest "the Judge of all the earth has done right?" And is Cain's eternity of woe still untouched? Horrible doctrine! Can a reflecting intelligence be found to entertain it?

On entering on the awful topic, "the destiny of the wicked," you deem it necessary again to caution your readers against being led away by the literal acceptation of the terms "life" and "death." In these days, most of our best critics are cautioning against the danger of supposing that the Bible is a mere combination of tropes and figures; judicious men long ago thought it wise to give such caution. You have doubtless seen Hooker's testimony in reference to this; and I think you must be aware he is very respectably endorsed by living theologians. There can be shown no legitimate cause why the terms "life" and "death," in this controversy, should not be interpreted literally; nay, there is most substantial cause for a strictly literal interpretation; as I have already observed, the terms of the sentence pronounced on Adam settle decisively the meaning of the term in the threatening. Because the terms in question, like most other terms, are often used figuratively, is that cause for understanding the death figuratively when used to express returning to dust? No, returning to dust is literal death; it has been, is, and will be understood to be so, in spite of the most inveterate prejudice.

When I find you coolly avowing your belief that the destiny of the wicked is eternal torment, I can but exclaim, how can Dr. Fyfe, with his knowledge of the revealed character of God, have arrived at such a conclusion! You know, Dear Sir, the Bible declares "God is full of compassion;" did you ever reflect on the import of the declaration? Is it a mere trope? Did you ever try to reconcile it with the idea of a creature of God, writhing, by His will and deed, in eternal torment of the most exquisite kind? Impossible!

When His creatures rebel, and persist in rebellion against Him, God may, and will, punish them with an awful punishment, and it may appear to an infinitely wise God a necessity to take utterly from them the inestimable blessing of life, and destroy them as his incorrigible enemies, especially as their prolonged existence could not be a good, but a curse, to either themselves or the universe, but to consign such to endless torment would be a different thing. Is it not declared, God is good to all, and His tender mercies are over all his works? Let any rational intelligence look on countless millions of beings, consigned by God to some dungeon in his universe, there to writhe in exquisite torment eternally, and could he acquiesce in the declaration, "the Lord is good to all, and His tender mercies are over all his works?" Are we not taught by the great Teacher that the goodness of God is such that, comparatively, none else deserves to be called good? can the procedure of God which eternal torment supposes, consist with such goodness? Again, we have the very oath of Jehovah that he "hath no pleasure in the *death* of the wicked," far less, surely, could he have pleasure in tormenting them eternally.

When we plead that God is good,—that He is love, you remind us that He is just, also. Most cordially do we admit it; but do you verily imagine that the fact is an argument for endless torment; nay, it is the strongest argument against it. It is a baseless assumption that divine justice requires that eternal torment be the portion of the wicked. You cannot prove the justice of God requires that sinners suffer a hundred years; no, nor ten years: for anything that you know, God could inflict on the sinner in one year, yea, in a month, or even in an hour, all the suffering that his justice demands.

To make it appear that eternal torment is just, it has been urged that the lost will be sinning and blaspheming God eternally, and therefore, will justly suffer eternally; this is a shocking, as well as a baseless assumption; it is alleged their pain and anguish impel them to blaspheme,—then their blaspheming cannot be sin; for what a being is irresistibly impelled to do, cannot have the nature of sin.

After referring to certain passages of Scripture, which, in your view, are descriptive of the punishment of the wicked, you tell us you do not mean that they are to be understood literally, but are meant to express that it will be something inexpressibly awful. Well, it is granted that the Scriptures do express the awful nature of the punishment of incorrigibly wicked men; but could we not conceive of a punishment inexpressibly awful short of *eternal torment?* If your doctrine be true, Cain has been already in the place of woe nearly six thousand years; and if his hell has been anything comparable to that described by Baxter or Bunyan, &c., might it not be allowed to have been inexpressibly awful? Or if we might suppose Judas to have been in such a hell for eighteen centuries, might not even that be admitted to have been inexpressibly awful? Might we not conceive it possible that the Almighty could inflict a punishment on the ungodly that would be inexpressibly awful, though lasting only one day? Moreover, we might, I think, conceive of ten thousand inexpressibly awful punishments, which might altogether come inexpressibly short of the awfulness of endless torment.

The misery of the wicked, you contend, will be unending, yet you will not venture to say the passages you quote as proof are to be understood literally; but if *endless*, you might as well go all the length with Pollok and Spurgeon, Benson and Finney, and the hundreds of preachers and poets who for centuries have racked their imaginations to the utmost to find language sufficiently horrible to depict the orthodox hell, for endlessness is incomparably the worst feature that it is possible to ascribe to misery; endless existence, indeed, without positive enjoyment, would be an inexpressibly awful punishment.

Come, Dear Sir, let us go to Sinai, and hear Jehovah even there proclaiming his goodness, while he passes by before his servant Moses: hark! "It is the LORD, the LORD God, merciful and gracious, long suffering and abundant in goodness and truth." True, "He will by no means clear the guilty;" but does that give the slightest countenance to the assumption that He will torment His creatures *eternally?*

If this will nor satisfy, let us now go to the Mount of Olives: hark! how that multitude rejoice and praise as they descend; but here (as one says) is a compassionate lamentation in the midst of a solemn triumph. The compassionate Jesus, as he approaches the city, beholds it with the eye of pity, and weeps over it. Why! what is the matter? He soliloquizes the devoted city—"if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes; for the days shall come upon thee that" (all thy wicked inhabitants shall be consigned to hell torment? no, but)

"thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee," &c. Well, this was sad, and He who was full of compassion, reflecting on the woes that were impending on Jerusalem, could not restrain the tears from flowing in ample stream. The woes impending on Jerusalem, I say, were sad; the great tribulation that then was is characterized by the Saviour as such as *never had been, nor ever shall be;* but what were the woes of Jerusalem compared with *eternal torment?* There is no comparison; if the miseries of Jerusalem constrained the tears of the compassionate Redeemer, the destiny of the wicked might well demand that millions of ages be set apart, wherein all holy intelligences in the universe should give vent to weeping and wailing on their account. But the Saviour foresaw the woes coming on Jerusalem; perhaps he did not foresee that *endless torment* would be the destiny of the wicked; oh, no; certainly, had he foreseen it, as he foresaw the woes of Jerusalem,—had he known all about it, like many of our modern preachers and poets, his head would have been as waters, and his eyes as fountains of tears, and He would have wept day and night. Can you account for it, Dear Sir, that the compassionate Jesus, who could not refrain from tears when viewing Jerusalem, was never known to shed a tear at the woes of the wicked in a future state?

It may be worth while to state, that I did know one preacher, who, when speaking of the destiny of the wicked, exclaimed, "and shall any of my fellow creatures be doomed to this!" and anon tears flowed freely, but their progress was checked by a request that his audience would excuse his weakness! But, if it betrayed weakness to shed a tear at the consideration of the future destiny of the wicked, surely it betrayed incomparably greater weakness on the part of the Saviour to allow his sensibilities to overcome Him at the foresight of the comparatively transitory and trifling woes impending over Jerusalem; but though it be very common for preachers to descant on eternal hell torment, it is, alas! very rare that their own sensibilities are sufficiently awakened to cause the flowing tear. I appeal to you, Sir, have I not in this incident of the Saviour's life an argument,—an invincible argument, against the doctrine in question? Did the blessed, the compassionate Jesus, weep when he beheld the devoted city, yet never shed a tear at the view of *eternal torment*, the destiny of the wicked? Excuse me, Dear Sir, when I say I feel constrained to the conclusion that the latter was perfectly unknown to Him. If you can inform me by what rational steps I could have reached another conclusion, do favor me by tendering the information, and you will very much oblige,

Yours, F. MALCOLM.

LETTER FROM F. MALCOLM.

The article "*Psuche: or man a Unit*," in this number of our Magazine, was accompanied by a letter from the author, from which we give the following extract:—

My Dear Sir,—It was your Review of Dr. Post, which fell into my hands about seventeen months ago, that first drew my attention to those views of Bible doctrine which you advocate in the EXAMINER. Prior to that date, I barely knew that any, claiming to be regarded as Christians, dared to question the inherent immortality of man. Though the BIBLE EXAMINER had been for ten or twelve years discharging its mission, proclaiming the precious doctrine of life through Christ only; and though its sound had gone out through the length and breadth of the land, it had never reached me that such a herald existed. The swiftness of light, they say, is almost incalculable; this may be true of physical light, but slow indeed is the march of the light of truth; but alas! for the dense and fulsome atmosphere which it has to penetrate!

I had seen many New York publications during the last dozen years: the agents of A. S. S. have repeatedly made my house a home, while circulating their publications in our vicinity; but though they had great variety, the publications of GEO. STORRS had no place among them.

Providentially, however, certain of your excellent publications, as well as several others, fell into the hands of a young man, a disciple, and an acquaintance, which, getting into circulation, soon produced effect. I and my family, and several others, by and by, found ourselves classed with the heterodox, and were summarily expelled from an Open Communion Baptist Church, which we had been the principal instruments of originating. Well, we have no regrets, except it be that intolerance is so rampant at this late date: and surely that is cause of deep regret. We, however, find ourselves in good company among those who are looking for the "blessed hope,"—the appearance of the blessed Saviour.

I was truly glad when I heard you had started the EXAMINER again, and I should be extremely sorry if it could not be sustained; for, though there are several other excellent publications, both by yourself and others, none of them, I am persuaded, is adapted to fill the place of the EXAMINER.

I have sent the inclosed MSS., having in Canada no medium through which such an article could be given to the public. Whether it be worthy of a place in the EXAMINER, must, of course, be left to yourself. I do not pretend to have made any new discovery, but it may serve for a little variety, which sometimes produces effect, when other means fail.

Though probably an utter stranger to you, I have been known in Canada, as contributor to several religious periodicals, chiefly on the Baptismal, the Communion, and the Calvinistic Controversies. Though I have written not a little in opposition to Pædobaptism, I have written more in opposition to Close Communion intolerance; having reviewed in the Gospel Tribune, Curtis', Howell's, Remington's and Fuller's defences; besides written several other essays on the same subject, for that periodical; so that we are perfectly at one as to the duty of mutual forbearance among Christians.

Yours, truly,
F. MALCOLM.

THE ESSENTIAL BAPTISM.

THE idea that Peter "solved the mystery of the kingdom"—on the day of Pentecost—in his direction to be baptized in the name of Jesus Christ for the remission of sins, seems entirely inadmissible. Why is it that those who use this direction of Peter, omit entirely one of the most important items of Peter's discourse? *viz:* "Ye shall receive the Holy Ghost: for the promise is unto you and to your children, and to all afar off, even as many as the Lord our God shall call." If any mystery was solved that day, it was this—Jesus will baptize His followers with the Holy Ghost, as He said. Why do water immersionists, generally, overlook or totally disregard this fact?

It has been said, Peter in preaching the word to Cornelius explained the matter, that through the *name* of Christ whosoever believeth in Him should receive remission of sins; and after Cornelius and his house had heard and understood the word, they were commanded to be baptized in the name of the Lord Jesus: and it is asked, if we do not learn from this history "the necessity of putting on the name of Christ by baptism?" It is added, "These were the words whereby they should be saved;" and "this is a remarkable history."

Truly, it "is a remarkable history;" but it is still more remarkable that this "history" has been so garbled, and its most

striking and important features overlooked. Though "about eight years" had passed since the day of Pentecost, Peter had to have a new revelation, by a sheet let down from heaven, before he would go to the house of Cornelius; and when he goes there, the Lord gives him a still further item of instruction, which he had been "slow of heart" to learn, *viz:* that the baptism of Jesus was of the Holy *Spirit*, and not of *water:* for "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This "*astonished* they of the circumcision"—the Jewish believers—who "came with Peter;" and in their astonishment, for the moment, Peter himself acted very much as when the Lord commanded him to "slay and eat" what he saw in the sheet: then he said, "Not so Lord!" Now, at the outpouring or baptism of the Holy Spirit, at the house of Cornelius, he cries out "Who can forbid water," &c.; as much as to say, "Not so Lord, we must not have things in this way." So, for this once, he uses *water*, but we never hear of his doing it again; and he tells us what he learned by that lesson, which God gave him at the house of Cornelius. When he was called to account by his Jewish brethren at Jerusalem, Acts XI., for going "to men uncircumcised," he defends himself, and relates what happened, and how, while he was speaking, the Holy Spirit fell on them: "Then," says he, "*remembered* I the word of the Lord, how that He said, John indeed baptized with *water;* but ye shall be baptized with the Holy Ghost."

This transaction, by the miraculous interposition of God, seems to have cured Peter of his fond attachment to "*carnal* ordinances;" for we find him in the next general council, Acts XV., giving an account of this matter at the house of Cornelius, and he says nothing about baptizing with water, but he speaks thus, "God which knoweth the hearts bear them witness, giving them the *Holy Ghost* even as He did unto us"—Jews—"and put no difference between us and them, purifying their hearts by faith:"—not by water—"now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they."

Here Peter laid out the Gospel, like a wise and well instructed master-workman; and we inquire, "What is the grace

of our Lord Jesus Christ" by which "we shall be saved?" Is it *water* baptism? Peter does not mention that at all: he *remembers* now, the baptism of Jesus is that of the Holy Spirit. Jesus told his disciples, John baptized with water, but ye shall be baptized with the Holy Spirit; and Peter, in the council, saith not a word of the water baptism at Cornelius' house, but fixes at once on that of the Spirit, as the means by which the believers' hearts were purified. He appears now to consider all carnal ordinances as a "yoke, which neither our fathers or we were able to bear." To suppose water baptism was that by which their sins were washed away, is to suppose that Peter omits the weightier matter of the Gospel, in this council, to speak of the lesser: it is to suppose, men may receive the Holy Spirit and yet their sins not be taken away, because they have not been into water!

"The grace of our Lord Jesus Christ," then, is that gift of the Holy Spirit which He promised to bestow on His disciples, and such as believe in His resurrection from the dead. The gift of the Spirit, He is exalted to "shed forth" on all believers; by the sanctification of which, they shall be prepared for the kingdom, and ultimately raised from the dead; or if alive, at His coming, they shall be changed by it to immortality, and thus "be saved," or have life eternal. It is *the* baptism of all baptisms: the "*one* baptism" which secures the resurrection from the dead.

But to save Peter to the side of water baptism, a resort is had to his words, 1 Pet. 3., 21. In this resort, a total disregard of the context and design of the apostle seems to be the course of those who rely on it. Peter saith, Christ was "put to death in the flesh, but quickened by *the Spirit*." He then states, this was the same Spirit by which God preached to the old world "in the days of Noah, while the Ark was preparing, "wherein"—in the Ark—"eight souls"—persons—"were saved by"—*dia*, i. e., *through*, or *during the time* of the "water," or flood. They were saved or kept alive by being preserved *from* the water: not saved by water: their salvation was by being kept out of the water, by the Ark; into which they did not enter by water, but by heeding the *Spirit*, which the world resisted and heeded not while it was *preaching* to them. Noah and his family did heed that Spirit, and by it were led into the Ark, and lived while all others perished in water. Noah's being

led into the Ark by the Spirit, and being saved therein, was a "figure" of the "baptism" which "now" will "save us" who are baptized into Christ—the anti-typical Ark;—("not the putting away of the filth of the *flesh*"—by the use of *water*—"but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Christ is the Ark, in whom is life and safety. But how are we baptized into him? Let Paul tell us: "By one Spirit are we all baptized into one body," *** "now ye are the body of Christ." 1 Corth. 12: 13, 27.

Thus we learn what baptism it is that brings us into the Ark, and we are saved from death "by the resurrection of Jesus Christ;" for, "If the *Spirit* of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Here is the baptism which saves us, by bringing us into Christ, as Noah was brought into the ark. By this baptism, all who have it are preserved, or saved from extinction of being "during the time of the waters" of death, and come forth to life safe by the Ark, Christ Jesus.

"So we see that Peter" has not forgotten what he "*remembered*" was the teaching of Jesus, as he learned it by the fresh lesson given him at the house of Cornelius. Peter never talked any more about water baptism, but he does dwell strongly on the Spirit's work.

Does any man suppose a "moral purification" is effected by baptism with water? Why then was not Simon Magus purified? He "believed and was baptized" with water, (Acts 8: 13); yet he was still "in the bond of iniquity," (verse 23). Had he received the baptism of the Holy Spirit, surely he would have been free from that state. Only "by one Spirit are we all baptized into" Christ. Shall we try to "climb up some other way?" May we not find such a course to be robbery?

It is asked, "How can a believer get at the name of Jesus without immersion in water into the name of the Father, and of the Son, and of the Holy Spirit?" When and where did the apostles use that formula in water baptism? Never, so far as the record is our guide.

The illustration so often used of a "lady wishing to take on herself a man's name, that she may have a legal right to all that belongs to him," to have which "she must come lawfully to the marriage ceremony," fails entirely when applied to "the church;" for, it is affirmed, "Immersion into the name, can only unite or marry" believers "to the name of Jesus." Those who take this position are too much in a hurry to bring off the "marriage ceremony," and deceive the simple-hearted with the idea that they *are* "married," when they are only "espoused:" and fancying themselves married, by having been baptized with water, many "put on airs," which are anything but graceful; forgetting, the wedding day is fixed for the time of our Lord's return from heaven, when only such as come from the dead by the Spirit of God--which raised up Jesus, or are changed by that Spirit, if they are alive at that time—will constitute the band who are *then* to become "the bride, the Lamb's wife:" till then, Jesus will not take them for His wife; nor till then will the *true* "marriage ceremony" be performed. Let all beware they do not undertake to forestall the wedding day, lest their very act should deceive the "lady" into the idea that she is already married, and so be led to neglect the important preparation, without which she will fail to be of the true bride. She can only be ready by being adorned with "the fruits of the Spirit;" and in order for that, the Spirit must "*dwell* in you."

It is asserted, "Christ has left us a pattern" in His baptism. Indeed! Was He baptized for the remission of his sins? Was He baptized that He might become a *bride?* Was He baptized to perform the "marriage ceremony?" It has often been asserted, but never yet proved, that Christ's baptism was a pattern. Was it so any more than his death? Both were peculiar to Himself, and belonged to Him alone.

It is asked, Was there not "something striking" in God's acknowledging Jesus as His Son after his baptism in water? Yes, very "striking;" but those who ask this question overlook several facts: first, that John said, "I knew Him not, but that He should be made manifest to Israel, therefore am I come baptizing with water." Thus Christ's baptism was for His manifestation, and to show who was to "baptize with the Holy Spirit." Another fact is, that John was to witness the descent of the Holy Spirit on Jesus, whose baptism with the Spirit was to supersede all external and carnal ordinances, as the spiritual worship of the Father was to supersede the carnal ordinances of Judaism. To this fact John bore witness distinctly—"He shall baptize you with the Holy Spirit."

It is said, Paul "taught the way of getting into Christ was

by being baptized into Him." True ; and he taught distinctly how that was done : "By one Spirit are we all baptized into one body :" thus "ye are of the body of Christ :" 1 Corth. 12 : 13, 27. Water baptism does not bring us into Christ, else Simon, the sorcerer, was in Him, for he was baptized ; and he "believed Phillip, preaching the things concerning the kingdom of God, and the name of Jesus Christ ;" and thus had the exact prerequisites which water immersionists contend for. Yet he was not "*in* Christ." See Acts 8 : 12, 13, 20–23.

We confess our surprise at the use made of some Scripture expressions by advocates of water baptism, as the essential baptism. For example ; they quote 1 Corth. 6 : 9–11, where the apostle had enumerated a catalogue of blackest sins, and adds, "Such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," and apply the "*washed*" to water baptism. The apostle asks these same persons, at the 19th verse—"Know ye not that your body is the temple of the *Holy Spirit*, which is in you, which ye have of God ?" Let it be remembered "God is a Spirit : and they that worship Him must worship Him in spirit and in truth." To suppose Paul meant any external or carnal *washing* in 1 Corth. 6 : 11, is to suppose him the most imbecile reasoner imaginable. He had said, "I thank God that I baptized none of you," &c. ; and yet he tells these same persons, it was by water baptism they were "washed" from their abominable pollutions ! Thus the most important work of his ministry, and without which all his preaching and their faith would have been useless and vain, he left undone ; leaving them in their sins and pollution, and out of Christ, so far as his own acts are concerned, because he did not or would not immerse them in water, when that was the only way to wash them and introduce them into Christ ! We wonder if this is not being moved away from the Gospel of Christ ! "Are ye so foolish ; having begun in the Spirit are ye now made perfect by the flesh ?" Gal. 3 : 3.

We respond to the sentiment, "This subject should have an impartial examination : its importance demands it." But we have no responsive echo to the remark, that such as differ from us "are guided by their *feelings* instead of being guided by the word." To their own Master they stand or fall. It is a small matter to be judged by fallible mortals. Jesus our Lord is the Judge.

BISHOP WHATELY ON THE END OF EVIL.

BISHOP WHATELY says :—"When we are told that Christ is to 'reign till He shall have put all things under his feet,' and that 'the last enemy that shall be destroyed is DEATH ;' this does afford some ground for expecting the ultimate extinction of evil and of suffering, by the *total destruction* of such as are incapable of good and of happiness. If 'eternal death' means *final* death—death without any revival—we can understand what is meant by 'Death being the last enemy destroyed,' viz. : that none henceforth are to be subjected to it. But if 'Death' be understood to mean everlasting life in misery, then it would appear that Death is never to be destroyed at all ; since, although no one should be henceforth sentenced to it, it would still be going on as a continual infliction for ever.

"On the whole, therefore, I think we are not warranted in concluding (as some have done), so positively concerning this question, as to make it a point of Christian faith to interpret figuratively, and not literally, the 'death' and the 'destruction' spoken of in Scripture as the doom of the condemned ; and to insist on the belief that they are to be *kept alive* forever.

"'*Life*,' as applied to their condition [the condition of the righteous,] is usually understood to mean 'happy life.' And that theirs will be a happy life, we are indeed plainly taught ; but I do not think we are anywhere taught that the word '*life*' does of itself necessarily imply happiness. If so, indeed, it would be a mere tautology to speak of a 'happy life ;' and a contradiction to speak of a 'miserable life ;' which we know is not the case, according to the usage of any language. In all ages and countries, 'life,' and the words answering to it in other languages, have always been applied, in ordinary discourse, to a wretched life, no less properly than to a happy one.

Life, therefore, in the received sense of the word, would apply equally to the condition of the blest and the condemned, supposing these last to be destined to continue forever living in a state of misery. And yet, to *their* condition the words 'life' and 'immortality' *never are applied in Scripture.* If, therefore, we suppose the hearers of Jesus and his apostles to have understood, as nearly as possible, in the ordinary sense, the words

employed, they must naturally have conceived them to mean, (if they were taught nothing to the contrary) that the condemned were really and literally to be '*destroyed*,' and cease to exist; not that they were to exist forever in a state of wretchedness. For they are never spoken of as being *kept alive*, but as *forfeiting* life; as for instance, 'Ye will not come unto me that ye may *have life*:'—'He that hath the Son hath life; and he that hath not the Son of God, hath not life.' And again, '*perdition*,' '*death*,' '*destruction*,' are employed in numerous passages to express the doom of the condemned. All which expressions would, as I have said, be naturally taken in their usual and obvious sense, if nothing were taught to the contrary."—*Future States.*

A CLOUD OF EMINENT WITNESSES.

BISHOP PATRICK said—"Many of the ancient Fathers look upon the (expulsion of Adam from Eden) as a merciful dispensation, *that man might not be perpetuated in a state of sin.*"

BISHOP JEREMY TAYLOR said—"Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the streams flowing from the fountain of life, and refreshed with the dew of heaven, and the wells of God: and therefore God had prepared a tree in Paradise to have supported Adam in his artificial immortality: immortality was not in his nature, but in the hands and arts, in the favor and superadditions of God."

ARCHDEACON BLACKBURN said—"The more any man is convinced of the immortality of the soul, from the principles of Aristotle or Des Cartes, the less will he concern himself about the Gospel account of futurity." Again he says—"All those fine spun notions of the immortality of the soul, and all the artificial deductions from that principle, teaching nothing but the art of blowing scholastic bubbles, which will certainly go peaceably to their rest, without the least detriment, either to sound learning or true religion."

MARTIN LUTHER, in the earlier part of his life, in his "Defence—Proposition 27th," published 1520, says—"I permit the Pope to make articles of faith for himself and his faithful, such as that he is Emperor of the world, King of heaven, and God upon earth—that the *soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals."

BISHOP TILLOTSON, in his Sermons, printed in 1774, Vol. 2, admits that "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible."

TIMOTHY DWIGHT, D. D., L. L. D., late President of Yale College, in his Sermons, Vol. 1, p. 163, says:—

"Among Christians I know of but one [S. Drew] who has regarded the immortality of the soul as susceptible of demonstration. Should we believe with this ingenious writer, that the soul, metaphysically considered, is so formed, as naturally to be immortal, we must still acknowledge, because it cannot be denied, that its existence may terminate at death, or at any other supposable period. Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must, therefore, depend absolutely on the will of God. But that will can never be known by creatures, unless He is pleased to disclose it. Without Revelation, therefore, the immortality of the soul must be entirely uncertain."

WILLIAM BUTLER, Methodist Missionary to India, in a letter in the Christian Advocate of Sept. 1858, writes—"Mohammedanism, as a system, is incapable of reformation, and we know it is a law of that Providence which rules the Universe, that what cannot be reformed must be destroyed."

Sinners who die in their sins, all "orthodox" Christians maintain, are "incapable of reformation;" and hence come under that "law of Providence which rules the universe," and "*must be destroyed;*" orthodoxy itself being witness. There is no law in the universe to *preserve* them alive; or, if there be such a law, it has never been made known; hence we may be sure it pertains not to men.

THE RESURRECTION AND THE LIFE.

"HE that is our God is the God of Salvation; and unto God the Lord belong the issues from death." Psalm 68: 20.

Question. Do the issues from death, here spoken of, mean those persons spoken of by the Saviour, Luke 20: 35, 36,—"They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children

of the resurrection?" If they do, then might Paul well say,—Phil. 3 : 11—"If by any means I might attain unto the resurrection of the dead:" and in the tenth verse, "that I might know Him and the power of His resurrection." That a literal death and resurrection is what the Psalmist is speaking of, I am satisfied from what follows in the 22d verse—"I will bring my people again from the depths of the sea." Had we not better allow that Jesus is what He claimed to be—"The *Resurrection* and the *Life*," or cease to quote His language as authority?

A. G. H.

Florence, Minn.

THEY ARE INFIDELS.

WHO are? "Those who do not believe in the resurrection of the wicked, are infidels." So we are informed Eld. EDWIN BURNHAM said, in a sermon in this city, not many weeks since.

We are sorry that Mr. Burnham should have felt called to indulge in such a sectarian sentiment. It is high time that men professing to be "called of God to preach" should cease to attempt to brow-beat, by opprobious names, those who differ from them. We have been called an infidel, and so has he, because not believing in inherent immortality. Was there any argument in such a weapon? or did it produce the conviction that we were infidels because some sincere, but weak-minded, or uninformed minister or layman called us so? The only impression on an intelligent mind, such language can make, is, that the author is sour, diseased, or a bigot. When men reject the Bible as a rule of faith and practice, they are infidels; and not till then. The fact that they differ from me or any other Christian, in their understanding of what the Bible teaches, does not authorize any one to brand them with the epithet—"*Infidel.*"

We are especially surprised at Mr. Burnham's denunciation, seeing he was in "Doubting Castle," not many months since, and wrote from thence to the *World's Crisis* as follows:—

"Our Bro. D. T. Taylor says, 'I am on the fence.' I believe, in very deed, I am in a much worse place. I am in 'Doubting Castle' as to some points respecting the entire condition of the dead. The more I search and read, the more doubtful I become. I do not know where I am coming out. Indeed, I do not know as I am coming out at all, anywhere. Things on 'our side of the question' are full as 'muddy,' to me, as they are on the 'Immortal soul side:'—that is, so far as many points are concerned. I thought once I had 'settled the question' forever; but it is all unsettled now. I cannot see evidence that the spirit of man is immortal. I cannot believe that the spirit of man goes into the grave when man dies. I cannot understand how the spirit of man can be conscious out of the body. I am in doubt, doubt, doubt! I believe what the Bible says, but I do not know what it does say. I am a fool. I do not know much. About all I do know is, 'I'm a poor sinner and nothing at all, but Jesus Christ is my all in all!'

"EDWIN BURNHAM."

"I do not know what the Bible does say. I am a fool." How then does he "know" those are infidels who believe the Bible "does say" of the wicked dead, "They shall *not see life*, but the wrath of God abideth on them?"

Could any one believe that so soon after such a confession, he would have stood up, claiming to be a minister of the Gospel, and denounce those of us as "Infidels" who have "labored and suffered reproach" for what we regard as the truth of God? Suppose we are mistaken, does that make us infidels? If so, was he not equally such in any of his past mistakes and "doubts?" But we forbear, hoping we all shall learn to be "meek and lowly," if we expect to "see" Christ "as He is, and be like Him."

HAPPY THROUGH GRACE.

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess—that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such and such blessings to be removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case, God has been depriving me of one blessing after another; but, as every one was removed, He has come in and filled up its place; and now, when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety.—*Last Days of Dr. Payson.*

OUR ENGLISH BIBLE.

THE Dublin Review, a Romish publication, speaks as follows of the English version of the Scriptures. It reminds one of the involuntary and beautiful utterances of Balaam, when he tried to curse Israel and was not able :

"Who will say that the beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like music that can never be forgotten—like the sound of a church bell which a convert hardly knows he can forego. Its felicities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The dower of all the gifts and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and poor, and penitent, and good, speaks to him forever out of the English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of righteousness about him, whose spiritual biography is not in his Saxon Bible."

"HE THAT WINNETH SOULS IS WISE."

ONE of the important duties and high privileges of every redeemed sinner, is to labor to win souls to Jesus Christ. "He that winneth souls is wise." Wise, because "he that converteth a sinner from the error of his ways shall save a soul from death, and hide (or prevent) a multitude of sins." Wise, because "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Wise, because every converted sinner adds a star to the crown of our blessed Master whom we delight to honor. Wise, because our Father in heaven will be eternally glorified in the salvation of every lost sinner.

Beloved brethren in the Lord, are we not too negligent in regard to this high duty? We pray for the salvation of our fellow men hastening to everlasting death. Are we proving the sincerity of our prayers, by the faithful use of those means by which God is pleased to answer our prayers? Are we earnestly and affectionately warning perishing men to consider their latter end, and to accept the mercy freely offered in the Gospel to every penitent, believing sinner? Alas! how many opportunities of speaking a word to the poor sinner, which, by the Divine Spirit, might conduce to his everlasting life in the kingdom of God, are suffered to pass unimproved! Where is that love which moved the Son of the Blessed to weep over dying men? Let us cherish this love, brethren, that our bowels of compassion may yearn over the perishing. Then, out of the abundance of the heart, the mouth will speak for God, and we shall win souls to Jesus Christ, who shall enter with us through the gates into the "eternal city."

Especially, beloved, let our daily, holy living demonstrate to the infidel and the perishing worldling, the excellency of our sacred faith, in its power to transform depraved man, and produce righteousness, truth, love, and peace, in this revolted world.

"Ye are my witnesses, saith the Lord." O, brethren, do we realize the responsibility of this high position? Let us pause and solemnly inquire, Are we, in our daily walk, in our tempers, dispositions, words and actions, true or false witnesses for God? Are we indeed "the light of the world," and "the salt of the earth," or are dying men stumbling over our covetousness, and pride, and vanity into everlasting perdition?

Let us understand that no correctness of theological opinions will be admitted "at the judgment seat of Christ," as a substitute for that "pure and undefiled religion" which consists in visiting "the fatherless and widows," and keeping ourselves "unspotted from the world." All our boasted knowledge, and faith, and hope are worthless, unaccompanied by that blessed practical love which assimilates us to Him, "who went about doing good."

HENRY GREW.

Philadelphia, 1860.

BOOKS AND PAMPHLETS.—Will our friends look at our *new* Catalogue, on the last page of the Cover of this Magazine? We are desirous, for the sake of truth, for your own sakes, and for the sake of this Magazine and its EDITOR, that a greater effort should be made to sell and scatter those works. By doing so, good will be effected; and you will afford the Editor some pecuniary aid to sustain himself and family. We leave the matter with you.

AN ACROSTIC.

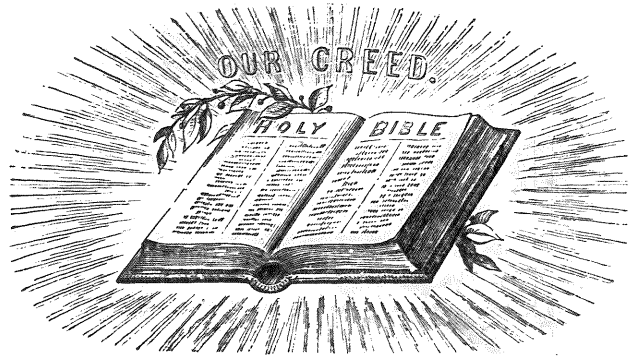
"How is it that ye do not discern this time?"—Luke xii. 56.

How strange, that some professing faith in Christ,
O'erlook, or disregard the given signs!
Why not rejoice to know He's at the door?
Is it the fables they receive for truth,
So strangely darken and becloud the mind?
Is not His coming, that for which we look—
The time when saints are to receive their crowns?
That men professing Godliness should say
He never will, in person, come again,
(As He hath said,) is somewhat passing strange!
'Tis giving Him the lie, who is The Truth!
Yet they will tell us how they love the Lord;
Expect to see His face, in some far off
Delightful place—they know not where! they sing
Of victory over death, the day they die,—
Nor dream that death then takes them for his prey!
"Only the shell," they say, "is fallen off;
The man lives on, more lively than before!
Disburthen'd of his load, the foe defies—
Eludes his grasp, and is forever safe!"
Such glaring untruth, thinking men discard,
Contemn, abhor, and ask—"Doth death mean life?"
"Eternal freedom from the power of death?"
Reason recoils at fancies so absurd.
No wonder that such teachers, and the taught,
Through darkness grope their way—nor understand,
However plain and glorious the sign
Is gleaming round them—darkness holds its sway,—
So closely wrapt in human creeds—till, lo!
This time—alas! too late—may be discern'd,
In witnessing the grand decisive day,
Midst earth's amusements and its vain pursuits,
Enslav'd to fashion's and the world's applause!

Philadelphia. D. W.

THE

BIBLE EXAMINER.



"SEARCH THE SCRIPTURES."—JESUS.

NO IMMORTALITY OR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE.

GEORGE STORRS, EDITOR.

VOLUME XIII.

New-York.
PUBLISHED AT 138 WILLIAM STREET.
1860.

J. J Reed, Printer & Stereotyper,
43 & 45 Centre Street.

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